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Life and Light for Woman.

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MRS. MARY CHELLAYAPILLAI.

(See page 349.)

CONTRIBUTIONS FOR THE MONTH. The report of contributions for the month ending June 18th shows a falling off of \$1,220.87 as compared with the same month in 1901. Looking carefully into the comparison, we find that the excess last year came from special memorial and anniversary gifts. While we may, perhaps, take courage that the falling off does not indicate this amount of lack in regular gifts, yet the work surely needs the money previously given in a special way. During the eight months of the financial year, there has been a decrease in legacies of \$4,815.37. How this decrease is to be overcome is a sad and perplexing problem. The most wonderful blessing is following our work in every mission field. Its progress and the openings on every side are phenomenal. Even in China the numbers gathering about our missionaries are larger than ever before. Everywhere all is "as bright as the promises of God." Yet never in the history of our Board have the Executive Committee been compelled to refuse requests for aid in promising work as during the last few months. In our next number we shall present some of these in detail, hoping there are those who will be willing to bear them on their hearts in prayers and gifts. The only dark spot seems to come from the pall of indifference that rests upon the home churches. These churches are composed of individual members, of whom five sixths of the women, so far as we can see, care nothing for this part of their Lord's work. There must be one or two or three whom each one of us already enlisted can influence to active effort with us. With Christ's help we can succeed. In his name let us do it.

PIAZZA WORK. The officers of our Board are not alone in the feeling that the only discouraging side of foreign missionary work is in the lack of response to the demands from the great majority of the Christians at home. Miss S. D. Doremus, Secretary of the Woman's Union Missionary Society, who has just returned from a visit to mission stations in India, China, and Japan, writes in *The Missionary Link*: "We cannot stop nor falter while so much land remains to be possessed. We realize that only two things limit our boundless possibilities—resource and reinforcement. . . . Do you ask, 'What shall I do?' Let me tell you how you can meet the first necessity—resource. The summer is an admirable time to sow seed in one direction. You are sitting on a cool, shady piazza in some restful spot with a chance acquaintance, chatting of the world's interests. Hand her one of our attractive leaflets, and thus introduce our work in a very natural manner, and with this good text furnish her with food for thought and possibly a gift. Or you may be working for our valued mission boxes, and a word of comment will draw out a response of the need of just such work in heathen

lands, and here is your possibility. Our Union Society was built up by faith and personal influence. You little know their power until you try their efficacy. Speak the word in season, and do it now. Then our second limitation—reinforcement—may be met in the same way. You may meet in your summer wanderings some attractive, consecrated young girl, whose heart is longing to do a work for the Master. Attract her attention to the inviting departments of work opening in the fold of our Union Society. Perhaps here she may find the life work she has long been seeking, and it may be you set a wave in motion which shall touch countless souls who need the light of Christ's love. Will it be nothing to you in the great hereafter to have thus won many stars in your crown of rejoicing? It is the little word in season that is effective, and how twice blessed would it be if it but added to our resource and reinforcement."

WORK CONFIDED TO A brief account of the laying of the corner
THE ANGLO-SAXON RACE. stone of Capron Hall—our new school building
in Madura—was given in our last number. An important part of the
exercises was the speech of Lord Amptill, governor of the Madras
Presidency. He said in part: "Before we bid you farewell I must beg
leave to express very sincere thanks on behalf of Lady Amptill and my-
self for the most kind reception that you have accorded us. I assure you
that it has been a very real pleasure to us to have been here and to have
taken part in the interesting events which mark yet another stage in the
prosperous and useful existence of the American Mission High School. I
have had pleasure in seeing something of the good work of the American
Mission at Vellore. I am, therefore, particularly glad to have also seen
something of what the American Mission is doing here. I am one of those
who are proud of the British kinship with the great American race, and
who rejoice that the old misunderstandings have been so largely removed,
and that the friendship which ought to exist between those of the same
blood, is becoming firmly established between the two great branches of the
Anglo-Saxon race (cheers). It is, therefore, a sincere satisfaction to me to
find Americans taking part with us in the work of education in India. It is
time that the field is open to all nations, and it would be ungracious of me to
forget the great work that has been done in the past, and is being done now,
by the earnest, disinterested, devoted men and women of all nations. But I
may be pardoned if I feel a special pleasure in meeting those who, although
they are not subjects of His Majesty the King Emperor, belong to our own
race, speak our own tongue, and are joint inheritors of our traditions,
and more than any other nation share our ideas and principles (cheers).

The British and American flags have waved together on many a platform during the past few years, and that they should wave together here to-day in this land, whose fortunes have been so strangely confided by Providence to the keeping of the British race, seems to me not only appropriate to the present occasion, as typifying the joint educational work which is being done by the British and Americans in Madura, but also a happy augury for the future and an omen of the joint work which will be done by our two nations all over the world in the cause of peace, progress, and Christian good-will toward all men. I have read the reports which have shown the history and progress of this useful and flourishing school. I did so for my own information, and I do not propose, although I know it is very often the custom on occasions of this kind, to detain you by reciting facts which are far more familiar to you all than they were to me until a few hours ago. Rather will I tell you that we have greatly enjoyed and been deeply interested in what we have seen and heard here this afternoon, and this interesting event in which we have taken part will be one of the most pleasant recollections of our pleasant travels. Lady Amphill and I wish your school continued prosperity and success, and we hope that from the new home which will rise here will go forth many well-qualified teachers to spread education among the women of Southern India."

MISSIONARY PERSONALS. The last month it has been our privilege to welcome to our Board Rooms Miss Eva M. Swift, from Madura, India, for a few days before she went to her mother in Iowa. Miss Bertha P. Reed has been appointed a missionary of the Board to go to take up the work of our martyred ones in Pao-ting-fu, China. Wedding bells have been heard once more in our family. On June the second, in New York City, Miss Harriet L. Bruce was married to Mr. Cooper, and sailed for India early in July, going out under the Missionary Alliance. Miss Matilda Calder, from Marash, Turkey, arrived in this country in June. Miss Calder expects, as Mrs. J. L. Thurston, to join the Yale Mission in China in the autumn. It is a great regret to us that these valued workers have severed their connection with us, but they are still missionaries, and we bid them Godspeed in their new fields.

SUNDAY-SCHOOL CARDS FOR TURKEY. A letter from Mrs. Shepard, of Aintab, Central Turkey, makes a strong plea for picture cards for Sunday-school children in Turkey. She writes: "I do not know any more useful way for primary Sunday-school children to help our schools here than by contributing their cards and the pennies for sending them. The teachers of at least three thousand children are begging for these pictures.

They would be glad to give each child one picture every two months, but the small supply does not by any means meet the need. The students from our college, going in summer to their homes in different places, wish to start Sunday schools, and these pictures are a great help in this pictureless land. The children in the Sunday schools of Aintab are often asked to contribute cards for the children in the villages, so that they often make happy three sets of children. Cannot the boys and girls be asked to send a part of those they receive after they have kept them a while? and cannot the teachers give some of those that are left over from Sunday to Sunday?" The cards should be Bible pictures or those used in Sunday school. Advertising cards are not desired. They should be sent by mail, securely wrapped and tied, to Mrs. F. A. Shepard, Aintab, Turkey in Asia, open mail via London. They should not be sent to the Board Rooms in Boston, as goods from there go by freight, and are a long time reaching their destination. As the numbers decrease in our Sunday schools during the summer months, cards must accumulate, and a little thoughtfulness on the part of teachers and primary superintendents, with a small sum for postage, can make thousands of children happy in "a pictureless land."

INTERNATIONAL MISSIONARY UNION
AT CLIFTON SPRINGS.

The nineteenth annual meeting of the I. M. U. was held as usual in Clifton Springs, N. Y. Since the death of Dr. Foster last year, his wife has been in charge of the sanitorium, and has extended the same gracious hospitality to missionaries of all denominations during this week in June as did her husband, whose memory is kept in grateful remembrance the wide world over by his missionary friends. About eighty-five missionaries responded to the roll call at the Recognition Meeting, Wednesday evening. Twelve Boards and eighteen different countries were represented, and this number was augmented during the days that followed. The missionaries of the American Board were not as much in evidence as usual at these gatherings. Among those present were Dr. C. C. Baldwin of Foochow, Dr. and Mrs. Jones of Madura, Mrs. Crosby Wheeler and Miss Wheeler of Harpoot, Mrs. Geo. Henry Ewing of Pao-ting-fu. The devotional hour at the beginning of each day brought spiritual uplift, while practical topics, such as "The Power of Christian Literature," "Industrial Training," "Relation of Missionaries to the Press at Home," were discussed by alert men and women who had had a hand in working out solutions of the varied problems of mission fields. The presence of a number of young men and women newly appointed to the work brought stimulus, while addresses by such men as Rev. W. A. P. Martin of Peking, Canon Edward Sell, D.D. of Madras,

Rev. Mr. Gamewell, the "General of the Siege of Peking," called by Dr. Arthur Smith a "limited omnipresence," made the more formal evening sessions occasions of great interest and value. The woman's meeting, over which Mrs. Dr. Merritt presided with tact and winsomeness, was pronounced by all one of the most valuable of the series of meetings. Mrs. Jones of India, Miss Searle of Japan, Miss Graf of Mardin, Turkey, and others, spoke for the Congregational Boards. Unique and fascinating were the songs in the various languages, a "harmony in discords." One whole session was given to the discussion of "Woman's Work for Woman," another to the "Relation of Missionaries and Secretaries,"—discussions to result, without doubt, in more fruitful service and more practical co-operation. Among the social features were the reception by the President of the Union, Dr. J. T. Gracey, in the Gymnasium of the "San," and the "good fellowship" all along the way, as friend met friend, and strangers met as friends beneath the hospitable roof, or lingered in the beautiful parks in the lengthening shadows of the June afternoons. Heart-stirring memories and hopes were evoked by the Farewell Meeting, when the out-going missionaries gave and received messages of cheer and Godspeed, and with gratitude for Christian hospitality and stimulus for further service, all went out from the week of fellowship at beautiful Clifton to be messengers unto the uttermost parts of the earth.

A. M. K.

MEETING OF THE WESTERN MAINE BRANCH. The readers of *Life and Light* will be pleased to know that the Western Maine Branch has had a successful year's work, and it was with pleasure that we went to our annual meeting to make plans for the coming year, as well as to review the work of the past year. The meeting was full of promise from the commencement to the close. The secretaries' reports put the people in close touch with what had been done, and they rejoiced. The treasurer's report, toward which one's thought turned with special interest, was read with voice tremulous with joy, and we learned that all our obligations had been met, and a surplus of more than one hundred dollars remained in the treasury. Two hundred dollars were pledged for Miss Hart's normal school, soon to be established in Ahmednagar, India. Miss Hart sent urgent appeal for this money, and emphasized the importance of such a training home for the native girls. It is no wonder, is it, that the audience reached the climax of happiness, and gave vent to their gratitude in the hymn "Praise God," sung with the whole heart. The papers of the day were, first, "The Umzumbe Home," which the Western Maine Branch in part supports; second, "Our Work from a Purely Business Standpoint." The last and most important

paper of the day was upon the theme of the "Student Volunteer Movement." As one listened one realized what a magnificent power Christian missions may become with such an army of educated, consecrated young men and women. The many incidental things that took place in this meeting, quite unreportable indeed, showed that our ladies are reawakening to a sense of their obligations, and we say with gratitude and reverence that our two beloved ones, Mary Morrill and Annie Gould, shared our joyful enthusiasm because of the blessed outlook which we are privileged to apprehend.

M. E. C.

JAPAN.

THE TWENTIETH CENTURY FORWARD MOVEMENT IN JAPAN.

BY MISS ADELAIDE DAUGHADAY.

TAIKYŌ DENDO, as it is called here, was a union movement of the Protestant churches of this empire. The first inception of this special effort was with the Japan Evangelical Alliance (native), that has been about four years in existence, and was organized with the purpose of union evangelistic work. Their published report says: "We wish to give every soul in this land a chance to hear the glad tidings. Our success in this undertaking will depend upon the spirituality and co-operation of the Christian people of Japan." With this in view, the Alliance approached the Missionary Conference of 1900, then in session in Tokyo, and met a most cordial response. Immediately plans were formed for a great aggressive movement at the beginning of the new century. Emphasis was laid on the fact that there should be no such terms as *Nai* and *Gwai* (Japanese and foreign), but that all who are united by faith in our Lord Jesus Christ should make a grand effort to bring his kingdom to this most progressive land of the Orient. The motto adopted was, "Japan for Christ. 'Not by might, not by power, but by my spirit, saith the Lord.'" At once pastors, evangelists, and missionaries increased and varied their efforts to strengthen unity among Protestant bodies, to stimulate in believers a deep sense of personal responsibility, and to carry the gospel to unevangelized regions. At the close of the old and the beginning of the new century, special services were held throughout the empire, and despite the millions of unbelievers, many of whom are opposers, and the spiritually deadening influences of intemperance and immorality active everywhere, we seemed to be living in an atmosphere of prayer. As one Japa-

nese pastor said, "Do you ask the cause of *Taikyo Dendō*? I answer, 'Prayer! prayer!'" What a contrast from the days, not so far distant, when the edict, "That evil sect called Christian is strictly proscribed," written on boards in large characters, stood in public places, read by all. What hath God wrought! Now religious liberty is granted, and God's children have combined for a great aggressive effort to propagate this very faith.

All classes of society were touched. Government officials and coolies knelt side by side praying for an outpouring of the Holy Spirit. At one meeting a nobleman's wife acted as *geta ban* at the door (taking care of the clogs, a menial service). Another member of the nobility, a Christian, but whose heart had been newly fired with love for God, made a remarkable decision. Being connected with the railroad bureau, and controlling more than five thousand men, he resolved to teach them all the way of salvation. He went among those ignorant, tattooed men, the dregs of society, and told them about God. Some jeered, some looked as if desiring to stone him, but he persevered. Many have become believers, and the work is still going on. But the *Eta* (pariahs), beggars, lepers, criminals, and drunkards have all shared in the great blessing. Even little children have had a part in this great work, and have led many older, and in other respects wiser, than themselves into the truth. One man of notoriously bad life was induced by the teaching of his little daughter, and by her singing for him a Sunday-school hymn, "Come to Jesus," to attend church, and has since reformed. A government official was converted through the persuasions of his young son, his wife making an offering of some jewels as a token of gratitude for this event.

Three little boys, aged twelve, ten, and six, formed an evangelistic band of their own. After a series of meetings had been finished in one place in the city of Tokyo, it was decided to continue for another week. Therefore, these little fellows took a large number of the handbills that had been left over, bought a few movable type, with their own hands corrected the dates, and started out to work for God. They prepared a flag by painting a red cross on a white ground, and engaged a paper-lantern maker to write on their banner in large letters the words, *Taikyo Dendō*. The little six-year old was made the standard bearer. From his neck a bag was suspended filled with the printed notices, the older boys taking them as needed from the bag and distributing them to the passing crowds. One day it rained heavily, but these small heroes continued their labor of love until evening, and said exultingly upon their return home, "We are so glad that we have given out so many notices to-day." Rings, brooches, and similar treasures have been cast into the collection bags anonymously. Some of

these were of little value in themselves, evidently the thank offerings of the very poor; but these have been purchased by missionaries and others for a good sum, so have considerably increased the evangelistic fund. One ring was given by a Tokyo policeman. Until the *Taikyo Dendō* he had been a violent hater of Christianity, and would have given his life in defense of Buddhism. Because of his effective services in promoting the interests of a Buddhist association, the priests of an important temple presented him with this ring. He desired to have the ring which he received for opposing Christianity used for its promotion among the members of the Metropolitan police force, whose need of the gospel he so well knew.

One of the new converts during the movement called upon a pastor, bringing a woman of about thirty-six years of age, a Buddhist pilgrim. "Here," said the believer, "is a woman from my native province who has become, as you see, a pilgrim, going from shrine to shrine, and from temple to temple, seeking vainly for peace of soul. I feel so sorry for her! Won't you please teach her about Jesus?" They knelt and prayed for her. After receiving teaching, she said: "I became a pilgrim through excess of grief. I put on a pilgrim's garb, determined to travel the country over until I found peace, but I have found that visiting temples cannot give rest of heart. You have told me of the one true God. I believe on him now, and want to serve him. I will return to my home and tell my husband about him, that we may both become Christians together." These are a few of the numerous facts that are constantly coming to our knowledge. We can only say: "No human counsel has devised, nor has any mortal hand wrought out, these great things. They are the gracious gifts of the Most High God."

Many of the more thoughtful people have been impressed by the vast difference in appearance and methods between the public demonstrations of Christians and Buddhists. With the exception of processions carrying banners, there has been nothing of the spectacular in these special services, and all the preaching has been done with emotions well under control. Last summer, when riding one day in Tokyo in a jinrikisha, a point was reached where three streets met. There I encountered an immense Buddhist festival throng filling the space, and causing a tumult of noise and disorder. Wheeling aside, my *kurumaya san* (jinrikisha puller) and myself waited for the turbulent crowd to go by. Men and women, excited and partially intoxicated, dragged idol cars or danced before and behind them, while others, shouting wildly, followed on. In the rear, children, in imitation of their elders, pulled empty *sake* tubs by ropes, and danced and shouted. When the last one had passed a sweet silence seemed to settle on the streets. An hour later, when riding through a thoroughfare, I met an orderly pro-

cession of young men, walking two by two, with a missionary leading. They carried a white flag on which was a red cross, and sang a hymn in good time and tune. Others who accompanied them distributed printed announcements of the evening meetings. Traffic was not interrupted, and the people who were drawn to their doors by the singing, looked upon these Red Cross Knights in curious but respectful silence.

And what shall we say about these hundreds of converts and thousands of more or less earnest inquirers? During the months that have intervened we have all been very busy endeavoring to nurture their spiritual life, and there has been very much to encourage in the work, but of course some disheartening things also. Why should there not be such a work constantly going on, not in Japan alone, but throughout the world? If the motto of the Christian Church were, "All at work, always at work,"—if devout souls everywhere were "lifting up holy hands without wrath or doubting,"—then would Mammon and the god of worldly pleasure and the Moloch of intemperance be overthrown, and then would come the time foretold by prophets and prayed for by faithful ones in every land, when this sin-cursed earth should be "filled with the knowledge of the glory of God as the waters cover the sea."

LETTER FROM MRS. JAMES H. PETTEE.

DEAR READERS OF *Life and Light*: Do some of you remember, away back in the last century, a missionary woman from Japan who used to be at all the missionary meetings, and always had something to say about that wonderful Okayama Orphanage?

Is it not time for you to hear of it again?

Ever since I came home last summer I have wanted to send a word of loving thanks to the many noble women from Calais to Central New York, from Hanover and St. Johnsbury to Brooklyn, who showed me such unvarying kindness and hospitality when I was a stranger within their gates.

The first three months after my return seemed to be fully occupied with getting acclimated anew, with trying to bring to memory the words so long unused, and to get in touch again with the people and the life so unlike New England; to adjust myself to the changed conditions in the home without children, and in the church where four years had brought in many new faces and carried away some of the old familiar friends.

In the fall the ladies who have shared Mr. Pettee's home during my absence

moved out,—Miss Wainwright to make a new home and center for work two miles away from us, where she is cozily settled in the second story of the northern chapel; Miss Gulick went to Miyazaki in the south, to work for the women in that backward province, and to care for her nephew, Mr. Clark, in the loneliness that comes to these missionary fathers when the mothers take the children to the schools of far-away America.

The farewells for Miss Gulick were scarcely over when we began the pleasanter task of welcoming Miss Adams back from her first furlough in America, and these changes necessitated much rearranging of rooms and readjusting of furniture, as well as some slight repairs, so my housekeeping cares have taken much time.

The Orphanage is here, all here, and very much here, sometimes, as the girls' dormitory and the schoolroom, still a cold, barn-like place, with paper windows, are right opposite us, and the playground, with its exercise bars and newly laid-out attempt at a tennis court, is just the other side of our north wall. Tennis is a milder game than baseball, and it is hoped the change will prove less disastrous to our parlor windows and the people walking in our garden. Four years have wrought some changes in the asylum, as everywhere else. Many of the older boys and girls have gone out into the world,—become photographers, soldiers, printers, household servants or wives, or have entered higher institutions of learning in Kobe, Kyoto, or elsewhere. Some have gone to Formosa, and some to America for business or study; and of those who remain most of my "first class" girls are married, and the tenth little "grandchild" of the asylum has recently come into the family of the head barber, her father and mother in their turn caring for younger waifs, the band of little barbers.

Last fall the Jishukwai, or Self-Improvement Society, was started for the older girls of the asylum, in response to an earnest desire on their part and that of their friends to help them attain their ideal of Christian womanhood. I have the honor of being president, but the club revolves around my Bible woman, Mrs. Sumiya, whom the girls know and love, and who enters into their busy lives as no one else can, and out of whose ripe experience come the helpful Bible readings and talks with which the monthly meetings begin. These gatherings are always held with me, and I sugar-coat my lecture on manners and morals with a couple of hours of games and fun and light refreshments, almost the only recreation which comes into the busy lives of these girls, who are the cooks, the maids, the seamstresses and nurses for the whole family of two hundred and sixty-five. Some of these same girls are in the Christian Endeavor Society, which meets with me every Tuesday evening. This week I began teaching English regularly in the higher department of

their daily school, as scholars of a certain grade are obliged by law to study English.

Just a word about another club, very different, yet equally enjoyable, of which also I am president. Twice a month gathers at my house a company of twelve or more ladies, teachers in girls' school, or wives of teachers in government schools, all using English more or less, some of them having spent years in America, and they discuss in English some subject chosen the fortnight before. A wide range of papers has been presented before the club,—“The City of Tokyo,” “Atsuko Saisho, the Poet and Friend of the Emperor,” “President McKinley, the Martyr,” “The Training of Children,” etc. A social hour follows, and this club boasts a regular constitution and by-laws, including fines for the use of Japanese words during the English hour. The aim of the club, as stated in its constitution, is “to increase the knowledge of English and promote social intercourse among its members,” and there is, also, the unwritten purpose to reach, if possible, and interest in the Christian religion, some who, with all their knowledge, have not yet learned Christ.

Much of my time and attention is also taken by a Bible class for Christian women here in this neighborhood, and a class of thirteen bright girls in Sunday school. Little schoolgirls they are, about twelve years old, and all wearing what is called “reform dress,”—a long, plaited skirt of cardinal brocade or alpaca over a sober-tinted, foreign calico kimono, made with small sleeves tied at the wrist with gay silk cord. Their long, black hair is tied tightly at the back of the head, and then left to fall loosely down the shoulders. No hats, but bright red stockings, and black or brown shoes of the style we used to know as congress gaiters. Their cheeks are red as roses, their black eyes dance with fun, but they can be as sober and sedate as their dainty lady mothers in crêpes and silks. Their hearts were made glad at Christmas time by the gift to each of a bright, dissected picture, which a school in far away America had made and given me before I left. A cent and a half bought for each picture a red and gilt paper box, and will the children who made and sent the puzzles to Mrs. Pettie receive in this way the thirteen low bows and joyful *arigato* of the happy recipients. But the missionary woman, as of old, knows not when to stop, and so let me close by wishing you all a blessed year of service for the Master at your end of the line,—the hard end, as I think, for it is so much easier to work here, where one can see the daily growth in many lives.

God bless you, my friends, one and all.

OKAYAMA, JAPAN.

CEYLON.

PROGRESS IN CEYLON.

BY MISS HELEN I. ROOT.

It is a sure note of rejoicing from Ceylon this year. God has given great blessing, and indicated great possibilities. In the girls' boarding schools, in the hospitals and in village work, there has been unusual encouragement and in one or two cases something of the nature of a spiritual ingathering.

One of the striking features is the growth in Christian Endeavor. There has been a strong society for seventeen years in the Oodooville school, but within a year or two the work has taken on larger proportions, and there are now more than a dozen promising young societies. One of the most aggressive of these is the little one at Araly, an out-station of Batticotta. The members are young married women, and in addition to their own devotional meetings, they have arranged and kept up for some months a preaching service for their village, inviting near-by pastors to come on Sunday afternoons, and paying the expense themselves.

A new feature of woman's work in Jaffna is the beginning of an Industrial Home, by Mrs. Brown, at Udupitty. It had been very keenly felt that there was need of a temporary refuge for girls who came from heathen homes, and who became Christians while in school. If they went home at once after finishing their studies they were subjected to all sorts of petty persecutions to make them marry heathen men, and take part in heathen rites. Some such girls have been taken in training for teachers, but not all are bright enough for that. Some have been kept on as helpers in sewing and other work by the missionary ladies, but there is a limit to the assistance that can be given in such ways. So in response to this need Mrs. Brown has taken a very few such girls, teaching them how to be useful, and turning out enough of the exquisite drawn-thread work to pay the expense of their keeping.

An attractive bit of work is that which Dr. Annie Young has carried on in connection with her dispensary at Chavagacherry. This place is one of the best centers for evangelistic work in our field, and, although no missionary lives there now, there is a small church, with one of our oldest and ablest pastors, and the work is under the direction of Rev. G. G. Brown. Hundreds of people come three times a week to the big bazaar to trade, and on two of these days, after her morning dispensary, Dr. Young has held an afternoon open-air service. The pastor and a catechist speak, sometimes Dr. Young herself, often Mrs. Chellayapillai,* a Christian of rare graces and powers. The baby organ is a never-failing attraction,—even though one should only be able, as the pastor naïvely expressed it, “to make noise on

* See page 337.



DEVOTEES CARRYING KAWADIES.

it,"—and the singing of Christian hymns by fresh young voices is always popular. After the short service tracts are distributed and eagerly sought after. A little group of people are often seen sitting down by the roadside to read and comment as they go home. A man who lives nearly a dozen miles from Chavagacherry said to a missionary, "In the bazaar, when they have meetings, they always speak of *Him*." "Him? whom do you mean by Him?" she asked. "Oh, it's Jesus. They always talk of Him. He is God's Son." The people come and go, but they do hear the gospel message, and we believe it will bear fruit according to the promise.

It is not ordinarily a caste-breaking operation in Ceylon to become a Christian. Although it often involves a great deal of trial and discomfort, not all, even of the latter, comes upon the convert. One of the school-girls while at home in vacation started to come to church as usual on Sunday. Her brother, half crazy and wholly disagreeable, stopped her, but the heathen father said, "She is a good child; let her go." Immediately the boy bit him, and they were all in great distress trying to cast out the devil in him. Finally the father agreed to carry a "kavadie" to the Inuvil temple. This means a procession with music, while the man carries a gayly decorated wood and pasteboard contrivance on his shoulders, and undergoes at the same time some sort of self-torture. This may consist in walking on spikes, or having the shoes filled with peas, or in a more serious laceration of the flesh for putting in hooks or bars. If it could only be applied to the right person the effect might be more salutary.

For the most part, the Sivite who comes to Christ retains his place among his people, and it rests chiefly with him to decide what family customs he shall give up for Christ's sake. He may live in the same house with heathen relatives without any difficulty aside from the tremendous one of trying to walk so as to commend Christ to his people. This has a double significance. For one thing, the Christian is exposed to numberless temptations to conform to the habits of life of his friends, on the plea that various questionable things are not heathen but only Tamil. There is a peculiarly strong temptation to retain the spirit of caste. It is hard to be in any true sense a peculiar people. On the other hand, this striking condition constitutes in itself an unparalleled opportunity to the native church.

Work has been carried on here for about eighty years, until the whole district, thick as it is with ever-increasing temples and shrines, is, after all, astonishingly well permeated with gospel truth. Just outside the limits of the Christian church is a great out-lying field comprising thousands of men and women who have been educated in mission schools. They have little faith in the Hindu religion, and they are intellectually more than half convinced of the truth of Christianity. They need just the touch of God's

Spirit on their lives to make them realize their own need of salvation, and be willing to come to Jesus for it. There is the freest access everywhere to gospel teaching, and the utmost need for the Christians' lives to bear it out. The work is just boundless in its possibilities, and there seems to be a growing sense of this among our people.

After several months of prayer and preparation, a general evangelistic movement is now beginning throughout the three missions which work



TEMPLE DANCING GIRLS AND MUSICIANS.

together in Jaffna. It is the earnest hope that the church may get a great revival, and that some of these hundreds may be won who stand so near the Kingdom, not forgetting either the thousands outside in the depths of heathenism. This is not a matter of one month or two, but we want your prayers for a blessing so great and so continued that there shall be no room to contain it.

INDIA.

"TO WHAT PURPOSE IS THIS WASTE?"

BY MRS. HARRIET BRUCE COOPER.

ONE afternoon, while touring in India, I turned accidentally to the story of Mary sitting at the feet of Jesus, and Martha cumbered with much serving, in English and Marathi, then heard my mother explain it to the village women.

My attention being thus called to the passage, I felt it contained some special thought for me. Days afterwards, in answer to prayer, the Lord opened it up to me, together with the alabaster box, as follows: Poor Mary! First it was thought that she wasted her time, then that she wasted her money. And what had she done with her time? What does the spirit of the world call waste of time? The giving of one's time to Jesus. "Mary sat at Jesus' feet and heard his word." How had she wasted her money? It was only another example of something wasted in the world's estimation by being given to Jesus,—she had outpoured upon him the precious ointment which might have been sold for three hundred pence and given to the poor.

We see this same thought illustrated in heathenish practices everywhere, that a thing given to God is wasted. How many precious lives have been sacrificed to the gods from the days when children were made to pass through Moloch's fires until now! How many of the women of India have been sacrificed in life, rather than death, by a dedication to the gods that means nothing more nor less than sin, shame and ruin! Have we not ourselves protested against the taking of some beautiful child to the idol temple, and heard in response words like these: "What can we do? It is the will of God. When she was sick we had to make this vow in order to save her life, and now she is not ours but God's." The thought is: "Another life wasted. God has been the ruin of our child."

Not long ago, while driving to church on a Sunday afternoon at Satara, I passed a holy mendicant with disheveled locks, and ashes and rags upon him. His right hand had been held up for so many years that it was withered and dead. The finger nails had grown several inches and were dangling down like white strings. It was a horrible sight. I heard some one say of him, "He has made a vow and given his hand to God."

Do you trace in this the same heathenish idea? A hand given to God means a hand rendered worthless, dried up, withered away and dead. I was afterwards telling an ayah, or native nurse, about this man. She said, "I, too, when I was a little girl, gave my right hand to God."

"What do you mean?" I asked.

She answered: "I vowed that I would never eat with my right hand, and I never have since. Ask the Madam Saheb if this is not so."

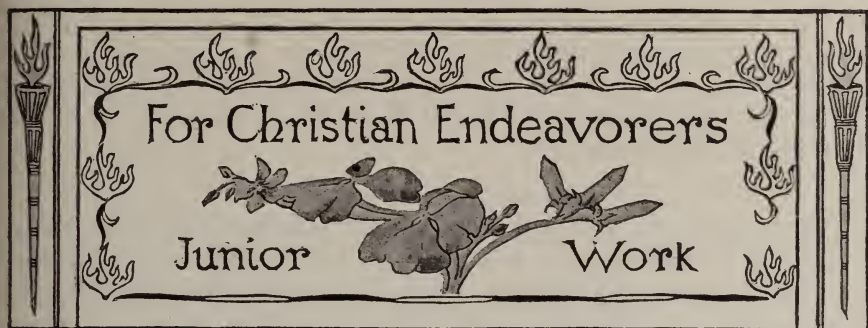
I was struck with this new illustration of the subject upon my mind. The ayah could not afford to go to all lengths as that holy man had done, but in a small way she, too, must make useless the hand that had been given to God.

How different is God's thought,—“Stretch forth thine hand!” A hand given to him is a hand made strong and active in the doing of his will. A body given to him is one to which he imparts his own health, quickening and very life. It is not only the “body for the Lord,” but “the Lord for the body.” Therefore are we bidden to present our bodies “a living sacrifice, holy, acceptable unto God, which is” our “reasonable service.”



A HINDU FAKEER.

Oh, if we could but enter into God's thought for us! The other thought is heathenish, yet we find it in the civilized world, and alas! we find it in the Christian Church. Who knows but that it may be in our hearts to-day, especially if a yielding of body, soul and spirit unto God seems to any of us an unreasonable service, or if we would choose to keep aught that we have to ourselves rather than dedicate it unto God.



EUROPEAN TURKEY.

A SUNDAY IN SAMOKOV.

BY MRS. FRANCIS E. CLARK.

It was a beautiful, bright, sunshiny afternoon in April when our train stopped at a little railway station in Bulgaria called Kostenetz. We had been riding all day and all night in rattling, jolting Austrian and Servian railway trains, and had had enough of it, and we looked eagerly out of the windows to see if anyone might be waiting to welcome us. Even before the train stopped we saw on the platform a young lady who was unmistakably American, and with her another of whose nationality we were a little uncertain. We soon learned, however, that they were Miss Haskell, a Mt. Holyoke graduate, who had recently returned to Samokov to work for the people among whom she was born, and Mrs. Terzieff, the wife of the pastor of the church that is in Samokov.

They gave us a very cordial welcome, and then took us to the four-horse chariots that were waiting to carry us to Samokov. These chariots themselves, however, were not very gorgeous affairs; at least they were not likely to make us heady or high-minded, spite of the fact that they were drawn by four horses. Indeed, we came to the conclusion that it must be the custom when a cab has served its day and generation, and outlived its usefulness in Buda-Pesth or Sofia, to promote it to Samokov; and though it looks as though it could hardly hold itself together for a half-hour's drive, yet it is considered in Kostenetz as a very stylish cab, suitable only for aristocrats, and it proved to be much more comfortable than beautiful. The four spirited steeds that drew our chariot were such lank, lean, raw-boned creatures, that

I could only think of the seven lean and ill-favored kine of Pharaoh's dream as I looked at them. However, they did their work, and we will speak well of the bridge that carries us safely over.

After about an hour's ride we entered the little village of Bania, which was as picturesque as it was small, and as we had about an hour to wait, it gave us a pleasant glimpse of

A MISSIONARY OUT-STATION.

Bright-faced children, women chatting and spinning yarn in their doorways, hens and chickens and dogs running about at their own sweet will, and barefooted boys superintending the whole, as bare-footed boys will, all gave us greeting. Just why such a village should be called by such an uninteresting name as an "out-station" I do not know, for there is nothing "out" about them, except that they are out of a missionary, and out of the way of all the good influences that pervade a mission station; but since we had so often seen the word in the missionary magazines, we were glad to look at an out-station. A pleasant-faced young woman, who was a graduate of the Samokov school, greeted us in excellent English and invited us into her room, which was bright and clean, and had some pretty touches of ornament such as girls who have enjoyed life in a boarding school like to have. Then one of the women came in and asked us to visit her for a few minutes, and took us into a little room that was very neat and clean, with low divans around the side. At one end of the room was a little table covered with a white cloth, and on the table a Bible and hymn book. This is the room where a preaching service is held whenever a pastor or preacher can come to the village. There are, at present, only a very few Christians in the little village, but I think it will not be long before we hear of a Sunday school and a Junior Endeavor Society, started by this Samokov graduate; and this in time may grow into a little church and a Christian community, for that is the way of these little out-stations.

FROM BANIA TO SAMOKOV.

It was a drive of four or five hours from Bania over the hills to Samokov. It was a beautiful ride, with the blossoming fruit trees all around us, filling the air with their fragrance, and the snow-tipped mountains before us. Every few moments we passed large flocks of sheep peacefully feeding in green pastures, with their shepherds keeping guard, and looking all of them as though they had just stepped out of a Bible picture. We saw Abel, and Isaac, and David, and all of Joseph's brethren in the course of our journey. One could not help wondering whether any of them had ever heard the

shepherd Psalm, or the shepherd chapter of John, and whether they knew of the Good Shepherd. There is so much in the Bible for shepherds! It is pitiful to think that perhaps they do not know about it. But shepherds are many, and missionaries are few, and so I am afraid that many of these picturesque shepherds must wait till we at home are more generous before they hear the "good tidings of great joy," and know that it was to shepherds that the angels sang "unto you is born a Saviour, which is Christ the Lord." Perhaps in their own way they do worship Him, though I am afraid it is to the Virgin Mary that most of their prayers are offered.

As we climbed up and up, to the tops of the highest hills, the scenery grew more and more picturesque and grand, but the air grew sharper and the fruit trees and most of the flowers disappeared, and we were glad to descend on the other side and at last find ourselves approaching the city of

SAMOKOV.

Entering the main street of the city we drove past an old mosque and minaret and a clock tower, and through the Jewish quarter, which was crowded with men, women and children, and then, all at once, we saw the little church, and across the way the mission compound. This was a large inclosure, with several buildings, all shut in by a high wall. Some bright-faced girls peeped through the gateway, and they soon made it known that the travelers had arrived, for we were earlier than they had expected, which seemed to me a wonderful thing for this part of the world. The missionaries came out to greet us, and soon we were shaking hands with Mr. and Mrs. Baird, whose names are so familiar to readers of our missionary magazines, Mr. and Mrs. Thomson, Miss Maltbie, Miss Baird, and Mr. and Mrs. Ostrander and Dr. J. F. Clarke, and a few moments later, a little farther down the street, with Dr. and Mrs. Haskell; and at once we felt as though we had always known the whole mission.

If you have never tried it you do not know what an inspiration it is to visit a mission station, to look into the faces of missionaries whose names have long been familiar to you, and to see just what they are doing. Would you like to have just a glimpse of the work that is done by this one mission, though of course the passing traveler can see only a very small part of it? Here in this compound, for instance, is the girls' school, where Miss Maltbie has been loving, and mothering, and teaching, and helping these Bulgarian girls into Christian womanhood for nearly thirty years. If you could go into this schoolroom and talk with these bright-faced girls, who would answer you in good English, if you could go to their recitations and their prayer meetings, if you could see the help and inspiration that comes to

them in their studies and in their Christian lives from Miss Baird, and if you could see what a power for good Mrs. Dimcheffsky and Mrs. Raloo and the other Bulgarian teachers are, remembering that these gifted and earnest Bulgarian teachers are themselves a fruit of this school, you would begin to understand something of the good that this one school is doing. And when you see Miss Maltbie mothering them all, girls and teachers and all, and just "loving" them into the kingdom, you would be glad for any morsel of help that you may have given to keep this school going.

But this is not all, for there have been many girls in this school whose mothers were here before them, and these mothers, in different towns and villages, are many of them little centers of Christian influence, because of the loving help that Miss Maltbie has given them in the past, and is giving now to their daughters. And, moreover, there are many little "Esthers" growing up in different parts of Bulgaria, all over this land of Bulgaria, who are named for Miss Esther Maltbie, and who will be taught to love her and to follow her teachings. Miss Baird, too, and Miss Haskell, and the Bulgarian teachers of whom I have spoken, are giving much help in forming and strengthening the Christian characters of these girls. In the course of our after wanderings we met many of these Samokov girls, who have grown up into beautiful, winsome womanhood, and I am glad and proud to count some of them among my friends.

But this school is not the only thing on the compound, though I have dwelt more upon that because it is a part of the work that our Woman's Board is doing. There is a large boys' school, also, where Mr. Thomson, and Dr. Haskell, Dr. Clarke, and Mr. Baird, and Mr. Ostrander are training the Bulgarian boys up into strong Christian manhood; and the gifted, cultivated, earnest Christian pastors whom we have met in many places are proofs of the good work this school has done and is still doing. On this compound, also, you will find four or five missionary homes, and the little printing offices, and other appliances for the various kinds of missionary work. If you could see it all as we saw it that sunny Sunday in April, you would feel that any money used to build up such schools as these in any land was money well spent, and you would so wish that you could put your own hand into your own pocket and take out and pass on to them money enough to purchase the piece of land adjoining that they want and so much need to enlarge their opportunities for usefulness in the school.

Across the way is the little church with its earnest pastor, Mr. Terzieff, and I wish I could tell you something of the good work that he and his earnest wife are doing, and of the Y. M. C. A., and of the Christian Endeavor, and of the beautiful work that Miss Haskell is doing in this little church for

the street children of Samokov, and of the sweet, gentle influence of Mrs. Haskell, that is felt not only in this city, but in the whole mission.

But all this work in Samokov is only a small part of what these missionaries are doing; their parish extends over a large territory, including many towns and villages, which must be visited as often as possible, and where sometimes one Christian, and sometimes half a dozen, and sometimes a hundred or more, are glad of the cheering, helpful words the missionaries will speak to them. I cannot begin to tell you of all the good influences that go out from this one city of Samokov, but perhaps I have told you enough to make you feel as we did as we climbed up into our clumsy chariots again and drove off in the rain over the hills and far away, that money given for missions is money well invested.

HELPS FOR LEADERS.

REDEEMING OUR COVENANT PLEDGE.

“I WILL NOT CEASE TO MAKE OFFERINGS OF TIME.”

BY MISS HELEN S. LATHROP.

TIME is with us a standard of value. We can measure our devotion to anything by the amount of time we give to it, and though in our busy lives this may seem the least of possessions, yet some portion of time is within the control of everyone, and by our use of it we make our lives. If we would make them Christian lives, we must do the works of Christ. Do we take no time for his work? Then shall we miss both the opportunity for service and for the development of our own spiritual nature, for though much of our time may belong to others, there is always that we give to self, of which we can make an offering to God. One has always time for the thing of consequence, if it is of enough consequence. Is, then, the bringing of Christ's love into heathen hearts of so little consequence to us that we do not find the time to do our share of the blessed work?

How can we give our time? By spending that hour for reading with a book on foreign life that will make the missionary problem more real; by using this afternoon for calling to tell some other young woman the need of her help and the welcome addition she will be to our mission circle; by taking the time for social intercourse to speak of dramatic events of modern missions and their bearing on the world's progress; by using our leisure for embroidery in making a little gift to bring a bit of artistic America into the home of some isolated missionary, or by doing plain sewing which will leave some mother free to do the work or gain the rest the children's clothes leave little time for, or in making some little thing to show a heathen girl

that a Christian girl had loving thoughts for her, and so, perhaps, turn her thoughts toward the greater Love.

Time, consecrated time, will enable us to waken and stimulate the missionary life of our church or club or college; make us the successful leaders of children and younger girls, the training of whom is our specific work here; will make us intelligent, earnest, grateful, in loving obedience ever mindful of the others to whom Christ bids us go.

This key of time in our hand is the key of opportunity, which can open to us the knowledge of God and his purpose, and so fill us with the power to open doors of life to others. Let us who are rich in time give lavishly, and those with many demands upon the hours, their moments, precious as the widow's mite; so shall this great gift be put to the highest use, and our time serve to bring the world to our Lord.

EXTRACTS FROM RECENT LETTERS.

FROM MISS HELEN E. CHANDLER, MADURA, INDIA.

THIS is Sunday morning, and I have just come back from Sunday school at one of my Hindu schools. The teacher is a good singer, and the children love to sing; they have learned a number of the Gospel Hymns, and sing them with a vim. It is such a comfort to have them learn to love these pure songs about Jesus; it is one of the many ways of seed-sowing, for we can hear the children singing them in their homes. After the talk about the disciples who were scattered and preached the gospel wherever they went, I asked how many of them loved Jesus. It was a delight to see how the faces of some of those girls lighted up when I asked that question. I am sure there are many of the older ones who really do love Jesus in their hearts. It would be gratifying to you, should you come into this little school, to hear the teacher pray for the Woman's Board. He never omits it; and in praying for me always thanks God for the Woman's Board, which sends the ladies out as missionaries. Not only this; in an action song where they greet me, and thank me for the prizes I have given, they always send greetings to the Woman's Board that sends out the money for the support of the school. A little while ago I had a prize-giving at this school, and the head master arranged a simple programme, with this very salutation and greeting in one of the songs. I told them I would send their greetings and thanks home to Boston; I send them now through you.

In this school there is one encouraging fact: two of the girls who once studied there, and are now grown women, come back on Sundays to join

with the girls in their simple little C. E. service. In the other schools I keep hearing of faithful seed-sowing by our teachers. One teacher told me of a little girl down in the first standard whom I had often noticed as listening most attentively and eagerly. This little girl declares she loves Jesus, and never tells lies except one, and that is when her mother makes her bow down to the idol. I thought the child had a very clear idea of a lie to understand that such an action is a lie.

FROM MISS ELSIE M. GARRETSON, FOOCHOW, CHINA.

This has been a year of great happenings and great interruptions. The plans for our new college building occupied our spare moments, and many moments not so easy to spare, in the early autumn, but after much delay we finally brought out a plan which was approved by all, and the building was actually begun in December, and has steadily gone forward. We have every reason now to hope that the school part will be ready for the girls at the reopening of school in the autumn. We lack two thousand dollars for completing the building. It is a great disappointment to us all that we cannot finish the end of the building which is for the ladies who will be in charge; but we hope that some friends of the school will yet come to our help. It is a plain building, but substantial, and will stand the wear and tear of many years, we hope. I shall be glad when we can divide the school. We have at present just one hundred girls and teachers to plan and care for. The general health has been good, but smallpox has developed, and my second batch is just coming down. I have no spare room which I can turn into a ward for contagious disease, so there is no way but to let them all have a fair and equal chance at it. Dr. Lyon, of the Methodist Mission, takes them off my hands after the cases are far enough along to be properly diagnosed, but the fever runs for several days before we can be sure just what the trouble is, for we have all kinds of malarial fevers which are quite similar.

FROM MISS LOUISE E. WILSON, KUSAIE, MICRONESIA.

We were very much pleased with one of the passengers on the Carrie and Annie. It was Henry Nanpei's son, Oliver, who has been in school in Honolulu for the past ten years. He seems like a very nice young man, and I think his father and mother will be proud of him. He has come home for a year's vacation. When asked how he would spend his time during the year, he very promptly replied, "Why, I will do whatever father wants me to." His answer pleased us, and made us feel that his having been away and having more education than his father had not made him love or respect him less.

During the year five of our schoolgirls have united with the church. August 23d two of our Gilbert girls were married, and sailed on the Hiram Bingham to their own islands, where, with their husbands, we hope they will be successful in pointing souls to Christ. September 20th we had another wedding, a Marshall couple this time. They are awaiting the coming of the Carrie and Annie to go as teachers to the Marshall Islands. But the chance of our ever seeing the schooner grows fainter every day. Next Thursday it will be thirteen weeks since she left us for the West, expecting to return here in four weeks. It begins to look as if something serious had happened. You ask how often the German steamers call at Kusaie. They have called here three times thus far, once in three months. One is now overdue, and as there is no special reason for their calling at Kusaie, we are afraid every time they come that they will say it is their last call. It is very pleasant to receive home letters so often, and we sincerely hope they will not pass us by.

FROM MISS CAROLINE E. BUSH, HARPOOT, TURKEY.

Touring Experiences.—It is now Tuesday afternoon about half-past four, and I am sitting in a stable, where we shall eat and spend the night. Our luggage, stowed in large leather bags, is ranged against the wall, our saddles on the railing on the other side. Our horses, also open, and cows and donkeys occupy the space below the railing, and the warm air comes up to make us comfortable. I have ordered a jar of water, wood for a fire, and plenty of milk, which, with bread, is to be our supper to-night. The women come in and stand in a row at the end of the room, in the shadow, as the steaming bowl is placed before us. Two of the older ones come nearer, and sit down where they can be sure and see everything. Mr. Browne gravely remarks, "You see we eat just as you do"; yet for them there seems to be a never-ending fascination in our motion, and to see a man and woman sit down together is the biggest wonder of all.

Now our bedsteads are put up and my curtain tied to the window and pegs in the wall, so as to make a complete little room for me. The horses crunch their barley, the donkeys bray, the rooster crows, but we call the stable famously quiet, and gain most refreshing hours of sleep. Last night we also slept in a stable in a Turkish village, and our muleteer called us at two o'clock in the morning; but to-night I warn him not to disturb our slumbers, and at three o'clock off goes my alarm, which rouses our servant, Kerook, lying on the floor near my curtained apartment. I, too, spring from my bed, for are we not to be at home in a few hours? The bedding is to be done up, and I must heat some water on an alcohol lamp for a cup

of chocolate, which, with some dry bread, forms our breakfast. Then we are off in the moonlight, with a long, long caravan of other travelers and loaded animals. Some of the men are talking about their expenses at the khan, some are smoking, some are singing Turkish songs. The bells on the baggage animals ring merrily.

It is a blessed time for meditation and prayer as one rides along thus before it is light. One feels quite alone, and I was thus riding ahead of the caravan, when the leading animal, jealous of his prerogative, made a fierce dash at me. Mr. Browne shouted and stopped him, and so I was saved a tremendous blow.

The daylight came on in most welcome style, with a warm sun to thaw us out, for it had been very cold, and then, ere we came in sight of dearly loved home, there were a few hours in which to call to mind the scenes we had left, the souls we had sought, and the experiences of this tour, which was now a thing of the past. It is a solemn thing to have it all over, and remember that for what has been done and undone, said and unsaid, there must be a strict account rendered. Do the best we may, we can never seem to come anywhere near our great ideal,—the Master Missionary, the Heaven-sent One, our blessed Lord Jesus Christ. May his righteousness, in his infinite mercy, cover all our imperfections.

Our Work at Home.

THE UNITED STUDY OF MISSIONS.

It is well known to many friends of missions that one of the results of the Ecumenical Conference of Foreign Missions in 1900 was a movement for a system of united study among all the different women's foreign missionary societies in the world. During the past year the plan has been tried, and has proved most successful. The first course in the regular series, arranged for 1902, was introductory and historical, taking up the progress of missions from apostolic times to the close of the eighteenth century, and was entitled, "An Introduction to the Study of Missions." The general idea and the special topics have been taken up with great and unexpected enthusiasm in nearly all the forty-five Women's Missionary Societies in the United States and Canada, and in some societies in Great Britain.

The text-book for the course,—*Via Christi*,—prepared by Miss Louise Manning Hodgkins, has been eagerly sought for, and has reached a sale of thirty-five thousand copies. Testimony as to the value and interest of the course has been almost universal. In cities and in the larger towns it has enlisted the co-operation of many women who have not heretofore been attendants at missionary meetings, while some of the best programmes and results have been brought out in the small country places. It has also been used in general church meetings, in colleges, and in young people's societies. The Central Committee on the United Study of Missions, who have the matter in charge, wish to express their gratitude to the thousands of women in the Women's Societies who have responded so heartily to the suggestions of the committee, and have done so much to ensure the success of the whole movement.

The Central Committee wish to present for 1903 a course on the study of India. The text-book, prepared by Mrs. Caroline Atwater Mason, will be ready for distribution about the middle of August. Mrs. Mason's literary ability is well known through *A Lily of France*, one of the best historical novels of the past year, *The Quiet King*, *A Little Green God*, and other books, besides valuable leaflets; and her practical experience in the conduct of missionary societies renders her especially fitted for the task.

The title of the book is *Lux Christi*, published by Macmillan & Co., 66 5th Ave., New York City. [Price, bound in cloth, 50 cents; in paper, 30 cents.] The contents are as follows:—

LUX CHRISTI, A STUDY OF INDIA, A TWILIGHT LAND.

A preface which shall state that this book does not plan to give the geography, complete history, and ethnology of India, which are in every encyclopedia or atlas. It is rather the purpose to give its national life; the characteristics, tendencies, and habits of thought of the people; its external vicissitudes and circumstances being studied particularly in reference to its intellectual and spiritual development and status. The genius of the people will be in some measure portrayed, and their capacity for Christianity established. In the same way missions in India will be set forth on their large general lines, rather than in detail, as it will be impossible to describe the work or mention the workers of all the numerous societies. It is expected that each Board will supplement the lessons with whatever is desirable concerning its own and other missions. India is conceived of as a land of twilight, not of gross darkness as Africa, nor yet of clear light as Europe.

CHAPTER I.—THE DIM CENTURIES.

Primitive history of the Hindus from Vedic times to about 900 A. D., with a study of the rise and development of Hinduism and Buddhism. Followed by a table or condensed description of Hindu sacred books. Preceded by a table showing religious phases chronologically.

CHAPTER II.—INDIA'S INVADERS.

Preceded by a table giving all principal invasions by dates. A glance at the invasions, Persian, Greek, Scythian, Bactrian, Mohammedan, Tatar, Afghan, European. The British Empire. (Parsi Colonists.) Brief sketches of Islam and Zoroastrianism.

CHAPTER III.—THE OBT-CONQUERED PEOPLE.

Preceded by tables giving religious census and chief dialects. A study of the causes of the non-development of the Indian people, which are given as: 1. Climate, causing deep poverty (special attention to famine). 2. The oppression and ignorance of women. 3. The degrading influence of polytheistic and idolatrous religion.

CHAPTER IV.—THE INVASION OF LOVE.

Preceded by a chronological table of main events in History of Missions in India. A study of Christianity in India on general lines: 1, Apostolic and Roman Catholic; 2, Early Protestant; 3, Attitude of East India Company; 4, From Carey to the Mutiny, 1793-1857; 5, From Mutiny to the present time; 6, Brief survey of Educational and Medical and Student Volunteer Work.

CHAPTER V.—A CENTURY OF WORK FOR WOMEN.

From Hannah Marshman's Girls' School, 1800. Women's wrongs, Suttee, Infanticide, etc. Government legal reforms. Christian women organize. Their work, educational, evangelistic, zenana, child widow, medical. Lady Dufferin Fund.

CHAPTER VI.—FORCES IN ACTION TO-DAY.

A study of forces now working in favor of and against the Christianizing of India. Revival of Law, of service and sacrifice. Character of Missionaries and of Native Converts. Decay of Hinduism. Supremacy of Christianity. On the other hand, worldliness and apathy of Christians at home, theosophic reaction, irreligion in Anglo-Indian society, etc. Hope for full light.

POINTS TO BE ADDED ON SEPARATE PAGES.

A list of twenty important books for study.

Each chapter to be followed by special topics in history, literature, architecture, in social, religious, and domestic life, with full bibliography.

Excerpts from the Vedas, Zend-Avesta and Koran. Illustrative anecdotes, quotations and poems.

The book will contain a small map of India, Ceylon, and Burma, and a chart giving the size and population of the different provinces in India.

Appendix giving societies and fields and general missionary statistics in tables.

A folder containing six model programmes for as many meetings will be printed separately.

The committee will issue an outline wall map of India, on which will be indicated a sufficient number of mission stations, of all societies, to give a general idea of the work done by each. The price of the map will be twenty-five cents. A set of twenty-four pictures will also be furnished at a cost of twenty cents a single set, and at less cost if ordered by the quantity. These helps will be supplied as ordered at the headquarters of the different Boards, where they can be obtained by each local society from its own Board.

India is a fascinating country for study, full of whatever charm there is in Orientalism; its people most attractive, being Hindus and of our own Aryan race; wonderful in natural beauties and in architecture, and most interesting as the field in which modern missions were first attempted.

If the introductory course has proved attractive, the committee feel sure that the study of India will be still more so, and offer the outline suggested with great confidence in its cordial reception.

OUR BOOK TABLE.

THE following books are published by Fleming H. Revell Company, and sent to us for review:—

Primitive Semitic Religion To-day. By Samuel Ives Curtiss, Professor of Old Testament Literature and Interpretation, Chicago Theological Seminary. Pp. 288. Price, \$2.00.

The sub-title of this book calls it "a record of researches, discoveries, and studies in Syria, Palestine, and the Sinaitic Peninsula," and the volume is "gratefully dedicated to those missionaries and to all others in Syria and

Palestine who have been my companions in travel, have received me into their homes or aided me in any way." Professor Curtiss has had most thorough preparation for this special work of investigation by his four years' study with Professor Delitzsch, of Leipzig, his twenty years of teaching and lecturing in Chicago Theological Seminary, and fourteen months' touring throughout the length and breadth of Syria and Palestine, besides a visit to Egypt and the Sinaitic Peninsula. He has endeavored to discover what was the primitive religion of the ancient Semites by personal interviews with natives who had not come in contact with European civilization and were but slightly influenced by Islam. Professor Curtiss thinks that it is not to the Hebrews, Assyrians, or Babylonians that one is to ascertain the primitive religious customs, but to those Syrians and Arabs who "observe the same religious rites as did their progenitors from the earliest dawn of history." This book, with its indices, appendices, and numerous illustrations, is of great value to the Bible student, and of interest to the general reader.

Evolution and Man, Here and Hereafter. By John Wesley Conley, D.D. Pp. 172. Price, 75 cents net.

A quotation from the preface will give what we want to know concerning this volume. "This book is not an attempt to harmonize science and religion, but is simply a contribution to those phases and currents of thought which are making for unity, and which give promise of a better day, when truth, scientific and religious, will be one,—a day when the true religion will dominate science and the true scientific spirit control religion, and faith in the eternal verities will be girded with a new power and go forth to larger conquests."

The Call, Qualifications, and Preparation of Foreign Missionary Candidates. Pp. 158. Price, 40 cents cloth, 25 cents paper. Published by the Student Volunteer Movement for Foreign Missions, 3 West 29th Street, New York City.

This is a collection of twenty-six papers by experts and specialists in foreign missions, and many of them have been already published in *The Student Volunteer* of New York and London, and *The Intercollegian* of New York. While of special value to students who are endeavoring to decide what their life work shall be, such writers as Bishop Thoburn and his sister, Robert Speer, Jacob Chamberlain, Dr. Arthur Smith, Dr. Luther Gulick, our own Dr. Barton, and Dr. DeForest, with the closing paper by Mrs. Waterbury, of the Baptist Board, are sure to be interesting to all of our constituency.

SIDELIGHTS FROM PERIODICALS.

PEACE IN SOUTH AFRICA, THE KING AND THE BRITISH OUTLOOK.

THE MOTHER AND THE BABY.

THESE articles, the former found in the July *Review of Reviews*, the latter in *McClure*, are of special interest. What concerns Africa deeply concerns missions. Miss Stone's recital of her marvelous experience retains its fascination.

To read in connection with these,—“Future Africa,” by P. Barry, *Westminster Review*, June, and “The Prorogued Turkish Parliament,” by Karl Blind, *North American Review*, July. The latter emphasizes the importance to the future and fate of the Ottoman Empire, of the split within the “Young Turkish” party of reformers which broke out at the recent Paris congress.

MEXICO. *Methodist Review*, July, “The Evolution of Freedom in Mexico,” by Chas. Locke, lifts up for praise Benito Juarez, the deliverer of Mexico, and asserts that the country is ready for the gospel.

CHINA. *Forum*, July-September, “Chinese Exclusion,” by Hon. Chas. Denby. Notice in same “Foreign Affairs.” *Contemporary Review*, June, “The Genius of China,” by Prince Hesper Ukhtomsky. *Review of Reviews*, July, “Modern Colleges for China,” by R. E. Lewis.

SPAIN. *Fortnightly Review*, June, “Social Life in Spain,” by “D.”

 ANNUAL MEETING.

THE Thirty-fifth Annual Meeting of the Woman's Board of Missions will be held in the First Congregational Church, Washington, D. C., on Wednesday and Thursday, November 5th and 6th, 1902. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 4th.

The ladies of Washington will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 6th to Mrs. George J. Cummings, Howard University, Washington, D. C. For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address.

The general subject of the meeting is to be “The Victorious Progress of Christian Missions.” Interesting addresses are expected by Miss Ellen M. Stone, Dr. Julia Bissell, and other missionaries.

TOPICS FOR AUXILIARY MEETINGS.

"CURRENT EVENTS; CONDITIONS IN MISSION LANDS."

LATEST NEWS FROM THE MISSIONS.

TOPIC FOR SEPTEMBER.

Many items of interest can be found in the *LIFE AND LIGHT* and *Missionary Herald* from October, 1901, through August, 1902, which will make a fitting opening for the meetings in the fall.

Miss Stone's story is of great interest, from the announcement of the abduction in the November number through each number, until in June we get "Miss Stone in Boston," and "Mme. Tsilka's Story."

Special interest has centered in the long life of Mrs. Mary E. Bissell, fifty years a worker in India. The October number of *LIFE AND LIGHT* gives an account of her life, and also of her daughters, Miss Emily and Dr. Julia Bissell. These young ladies, having recently reached this country in search of needed rest and recuperation, will be welcomed in the churches. Rev. Dr. Barton has several articles in the magazines, as well as a pamphlet illustrating the work of the Deputation to India and Ceylon.

The continuance of the work in China, and the taking up of the interrupted work in North China, fills many pages.

The January number is specially devoted to the work in Constantinople, where the American College for Girls and the work in Gedik Pasha is carried on with great devotion and enthusiasm. The April number gives the Bible women's work in European Turkey Mission, which is the scene of Miss Stone's years of service.

The June number of *LIFE AND LIGHT* gives the work of the Board in Spain and in Austria.

The February *LIFE AND LIGHT* has a fine article on the school at Inanda in South Africa; and the March number contains an account of the kindergarten work there. The March number also gives the village schools of the Marathi Mission; while the account of the work of this great mission is reported all through the year.

The work in Japan, Mexico, and Micronesia each and all furnish current events of deepest interest, and illustrate the conditions of the work in the mission fields supported by the Woman's Board.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1902, to June 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., S. S., 50; Boothbay Harbor, Aux., 4.50; Brownville, Aux., 12; Caiais, Aux., 17; Washington County Conf. Coll. 8.75; Castine, Aux., 14.50; East Machias, Aux., 20, Dau. of Cov., 21; Ellsworth, Mrs. Emery, 6; Garland, Ladies of Cong. Ch., 7.40; Greenville, Aux., 1.50; Medway, Aux., 1; Orland, Hancock County Conf. Coll., 7; Searsport, Aux., 20; Skowhegan, Aux., 20; Thomaston, Aux., 5, 255 65

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Augusta, Aux., 50; Bethel, Aux., 10; Brunswick, Aux., 60; Gray, Aux., 3; Hallowell, Aux., 27; Silver Star M. B., 12; Portland, High St. Ch., Mrs. Feun's S. S. Class, 50, M. B., 17.48, Sec-

ond Parish Ch., Aux., 16.62, Aid Soc., 25 S. S., in mem. of Miss Morrill, 15.65, State St. Ch., M. E. B., 10. Int. and Prim. Dept., S. S., 20.77, Mis. Brown, 5, Woodfords Ch., Aux., 37.48; South Paris, Aux., 4.35; Westbrook, Aux., 19, Collection at Annual Meeting, 12.83, "special," 30, 426 18

Total, 681 83

LEGACY.

Bangor.—Legacy Nancy P. D. Wyman, 23 00

NEW HAMPSHIRE.

North Hampton.—Aux., 1 90

New Hampshire Branch.—Mrs. Allen L. French, Treas. Durham, Aux., 23.40, Rainbow M. B., 17; Exeter, A Friend in Phillips Ch., 5; Manchester, First Cong. Ch., Wallace M. C., 10, South Main St.

Ch., Aux., 27.36, Jr. C. E. Soc., 7.86, A Friend, 50; Portsmouth, Aux., Miss Martha S. Kimball, 25; Swanzy, Aux., 6; Tilton, Aux., 35.50; Walpole, C. C. C. Circle, 3,

215 12

Total, 217 02

LEGACY.

Atkinson.—Legacy of Miss Abigail L. Page, Mary A. and George A. Page, Exrs. (final payment),

298 93

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barre, Aux., 21, Jr. C. E. Soc., 2; Bennington, Burden Bearers, 5; Berkshire, East, C. E. Soc., 5; Burlington, First Ch., Aux., 55, Opportunity Circle M. B., 15, Coll. St. Ch., 23; Craftsbury, North, 5; Fairfield Centre, 2.50; New Haven, 7.30; Newport, 12.50; North Thetford, Jr. C. E. Soc., 10; St. Johnsbury, North Ch., 14.55, South Ch., 3.40, Jr. C. E. Soc., 5; Woodstock, Jr. C. E. Soc., 2,

188 25

Total, 188 25

MASSACHUSETTS.

Mrs. H. S. Nichols, 5 00
Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Y. L. Soc. of Ch. Workers, 30, Chapel Ch., Aux., 8; Ballardvale, Union Cong. Ch., Jr. C. E. Soc., 5; Billerica, Aux., 2; Lexington, Aux., 20; Maplewood, C. E. Soc., 10; Melrose, Aux., 14; Stoneham, Aux., 21,

110 00

Auburndale.—Lasell Seminary, Miss. Soc., 15 00
Barnstable Branch.—Miss Amelia Snow, Treas. Centerville, Mrs. Loomis's S. S. Class,

2 00

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux. (25 const. L. M. Miss Mary Smith), 43.29; Canaan Four Corners, Aux., 15; Dalton, Aux., 163.97; Housatonic, Aux., 11.53; Cradle Roll, 5.50; Interlachen, 12.55; Lee, Jr. C. E. Soc., 45; Lenox, Aux., 18; Peru, Aux., 10, C. E. Soc., 1; Pittsfield, Memorial, 50, South Ch., Aux., 22.29, First Ch., Aux., 8, Coral Workers, 40, Pilgrim Daughters, 10; North Adams, Aux., const. L. M. Louise Yeomans Boyd, 25; Sheffield, Aux., 9.93; South Egremont, Aux., 30; West Stockbridge, 15; Two Friends in Berkshire, 225,

761 06

Essex South Branch.—Miss Nannie L. Odell, Treas. Danvers, First Ch., M. S. Class, 5; Gloucester, Aux., 40; Lynn, First Ch., Aux., 35; Lynnfield, "In His Name," 6; Manchester, C. E. Soc., 15; Marblehead, C. E. Soc., 20.25; Middleton, 3.35; Rockport, Miss Mabel Giles, 8; Salem, Tab. Ch., Aux., 12.75; Swampscott, Aux., 40 cts.; L. Off. at Topsfield, 42 cts.,

146 17

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Harding Band Jr. C. E. Soc., 8.50; Amherst, South (25 const. L. M. Miss Addie P. Hastings), 29; Granby, Aux. (prev. contri. const. L. M. Mrs. Willard A. Taylor), Light Bearers, 5; Hadley, Aux. (with prev. contri. const. L. M.'s Mrs. Horace Cook, Mrs. Charles Cook), 15.28;

Haydenville, Aux., 9.75; Northampton, Edwards Ch., Aux., 6.31, Jr. Aux., 20, Gordon Hall Band, 4; South Hadley, Aux., 36.15, Faculty of Mt. Holyoke College (add'l), 63; Williamsburg, Aux., 7.66,

204 65

Medway.—A Friend, 2 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Holliston, Aux., 23; Marlboro, Aux., 7; Natick, Aux., 20; South Sudbury, Aux., 1.50, Helping Hands Soc., 10; Wellesley, Aux., 40, Contri. at Annual Meeting, 7.56,

109 06

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Aux., 10, South Ch., Aux., 20; Milton, Aux., 10 cts.; Plympton, Aux., 20 cts.; Quincy, Bethany Ch., Jr. C. E. Soc., 10; Wollaston, Aux., 3,

43 30

No. Middlesex Branch.—Miss Julia S. Conant, Treas. Harvard, Willing Workers, 3.13; Littleton Common, United Workers, 9.70,

12 83

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. May Rally, 5.09; Holyoke, First Ch., Aux., 59; Springfield, First Ch., Aux., 354.56, Opportunity Seekers, 50, Hope Ch., Aux., 50; Cheerful Workers, 5,

523 65

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Jr. C. E. Soc., 16; Boston, Friends of Mrs. Charlotte E. Richardson, in memory of her, 48.17, Central Ch., Aux., Mrs. H. E. Niles, 10, Mt. Vernon Ch., Aux., 2, Old South Ch., Tomiquava M. C., 3.79, Park St. Ch., Aux., 356, Shawmut Ch., Aux., 50.60, Union Ch., Aux., 50; Y. L. Aux., 50; Brighton, Aux. (25 const. L. M. Mrs. S. B. Carter), 152.14, Jr. C. E. Soc., 15; Brookline, Harvard Ch., Aux., 172; Brookline, Leyden Ch., Aux., 35.12; Cambridge, Pilgrim Ch., Aux., 5, Cradle Roll, 9.79, Wood Mem. Ch., Aux., 10; Dedham, Jr. C. E. Soc., 10; Dorchester, Second Ch., Miss Mean's S. S. Class, 5, Village Ch., Aux., 33.04; Hyde Park, Aux., 65.47; Neponset, Aux., 12; Newton Highlands, Aux., 9.36; Roslindale (25 const. L. M. Mrs. Julia A. Mayo), 45; Roxbury, Immanuel Ch., Aux., 30.50, Walnut Ave. Ch., Aux., 95.44, Y. L. Aux., 20; Somerville, Prospect Hill Cong. Ch., W. Union, 40, Cradle Roll, 5, S. S. Prim. Class, 2.50, Winter Hill Cong. Ch., Y. L. M. Soc., 13.20; Waltham, Aux., 20; West Roxbury, South Evau. Ch., Cradle Roll, 16.61, Aux., 7,

1,415 73

Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Baldwinville, Aux., 16; Holden, Aux., 10.65; Millbury, Second Ch., Aux., 10.50; Petersham, A. S. D., 100; Princeton, Aux., 20.25; Southbridge, Aux., 25.79; Upton, Aux. (const. L. M. Mrs. Mary C. Gerry), 25, S. S. Prim. Dept., 10; Warren, Aux., 10; Webster, Aux., 1.65; Worcester, Old South Ch., C. E. Soc., 10, Pilgrim Ch., Aux., 73.91, Union Ch., Aux., 90,

403 75

Total, 3,754 20

LEGACIES.

Springfield.—Legacy Miss Lois Bliss, Mrs. E. B. Rogers, ExtriX. (final payment), 41 67
Westboro.—Legacy Mrs. Mary R. Houghton, Frank W. Forbes, Extri., 1,000 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Burnfield, Treas. Bristol, Aux., 60; Central Falls, Jr. C. E. Soc., 5; Providence, Academy Ave., C. E. Soc., 22.50, Ben. Ch., Ben. Dau., 91, Cent. Ch., Girls' M. C., 50, C. E. Soc., 30, Free Evan. Ch., Aux., 30.60, Pilgrim Ch., Little Pilgrims, 30, Cradle Roll, 18, Plymouth Ch., Dau. of Cov., 2.85, Miss Annie L. Brooks (const. L. M. Miss Mattie M. Clark), 25; Saylesville, Sayles Mem. Chapel, C. E. Soc., 3.12, Jr. C. E. Soc., 2,	370 07
Total,	370 07

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary L. Lockwood, Treas. Colchester, Cradle Roll, 2, Wide Awake M. C., 12.47, Boys' M. B., 9.22, M. S. Club, 4.43; Central Village, Aux., 10; Danielson, Aux., 2.61; East Woodstock, Aux., 12.75; Greenville, Aux., 31.85; New London, A Friend, 1, First Ch., Aux., 80, Second Ch., Aux., 59.85; North Woodstock, Aux., 31.63; Norwich, and various C. E. Socs., 37.30, First Ch., Cradle Roll, 3, Second Ch., Thistle-down Soc., 100, Park Ch., Aux., 116, Cradle Roll, 5.75, Jr. M. B., 2.34; Preston City, 17.37, Preston Long Soc., Aux., 9; Pntnam, Sunbeams M. C., 10.33, Cradle Roll, 26.45; Scotland, 4; Taftville, Aux., 41.28, C. E. Soc., 8.78, Jr. C. E. Soc., 17.93; Wauregan, Busy Bees (const. L. M.'s May Wood, Helen Atwood), 50; Windham, Aux., 26; Woodstock, Aux., 35.65,	768 99
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Burlington, S. S., 5; Hartford, Glenwood Jr. C. E. Soc., 1; New Britain, First Ch., Aux., 57.73, South Ch., Aux., 11.32; Suffield, Jr. C. E. Soc., 2.50; West Hartford, Cradle Roll (25 const. L. M. Miss Edith M. Mallory), 25.50,	103 05
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Aux., 71.75, C. E. Soc., 40.15; Barkhamsted, Aux., 12, C. E. Soc., 3; Bethel, Aux., 1, C. E. Soc., 1.77, "Bells," 2; Bridgeport, Olivet Ch., "Bells," 10, South Ch., Aux. (const. L. M. Mrs. Edward A. Lewis), 25, Cradle Roll, 50 cts., West End Ch., C. E. Soc., 5; Brookfield Centre, Aux., 1; Cheshire, Jr. C. E. Soc., 5; Cornwall, Aux., 19; Derby, First Ch., Aux., 41.10, C. E. Soc., 23.50; Durham, Cradle Roll, 1, S. S., 1; East Haddam, G. W., 4.34, Cradle Roll, 1.57, S. S., 1; East Hampton, Cradle Roll, 2.70; East Haven, Aux. (25 const. L. M. Mrs. Joseph Thompson), 35, B. B., 10.50; Easton, Aux., 9.54; Ellsworth, Aux., 11.80; Essex, Aux., 41, M. W., 10, C. E. Soc., 8; Fairfield, Friends, 5; Georgetown, Aux., 12; Ivoryton, C. E. Soc., 13.22; Kent, C. E. Soc., 7.55; Litchfield, Daisy Chain, 100; Meriden, First Ch., Miss. Cadets, 12, Cradle Roll, 14, Jr. C. E. Soc., 3, Centre Ch., Sunbeams, 5, Liberty Club, 10, Cradle Roll, 5; Middlebury, Aux., 1.65, S. S., 6.05; Middletford, C. E. Soc., 3.69; Middle Haddam, Cradle Roll, 2; Middletown, First Ch., Aux., 53.55, C. E. Soc., 25, Cradle Roll, 17; Naugatuck, A. S. Circle, 8, Young Peo-	
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ple, 12; New Canaan, Jr. C. E. Soc., 5; New Haven, Centre Ch., Aux., 81.79, Jr. M. C., 5, Cradle Roll, 2, Ch. of the Redeemer, 130, Y. L., 60, C. E. Soc., 38, Prim. S. S., 5, Davenport Ch., C. G., 17, Cradle Roll, 71 cts., S. S., 40, Dixwell Ave. Ch., Aux., 5, Dwight Pl. Ch., Aux., 111.30, English Hall, Aux., 4, Grand Ave. Ch., Girls' Aid, 2, Plymouth Ch., Aux., 1, L. B., 15, Cradle Roll, 20, United Ch., Montgomery Aux., 25, M. B., 7, C. E. Soc., 100, Yale College Ch., Aux., 192; New Preston Hill, Aux., 85 cts.; Newtown, Aux., 5; North Branford, Aux., 25, C. E. Soc., 8; North Kent, C. E. Soc., 4; Norwalk, S. S., 25, Prim. S. S., 10; Redding, M. C., 13.40, C. E. Soc., 6.60; Ridgebury, Star M. C., 2; Ridgefield, C. E. Soc., 5; Shelton, Cradle Roll, 50 cts.; Stanford, Aux., 2.50, Y. L., 20.15; Stratford, Alpha, 5, Y. L., 20; Thomaston, C. E. Soc., 15, Prim. S. S., 3; Torrington, H. W., 25; Torrington Centre, C. E. Soc., 20; Trumbull, Aux., 6; Waterbury, Second Ch., Cradle Roll, 8.15, S. S., 10; Watertown, Aux., 51; Westbrook, Aux., 15.50; Whitneyville, C. E. Soc., 10; Winsted, Second Ch., Aux. (50 by Mrs. C. J. Camp const. L. M.'s Miss Nellie L. Smith, Mrs. Clara Goodwin Chapin), 71.65, Golden Chain, 25, S. S., 25; Woodbridge, G. R., 5; Woodbury, First Ch., Y. L., 30, Mrs. A. R. Perkins, 5, 2,060 03	Total, 2,932 07
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LEGACY.

<i>Branford.</i> —Legacy of Mrs. Abigail Highmore, T. S. Devitt, Exr.,	510 00
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NEW YORK.

<i>New York City.</i> —Friends,	82 50
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<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Bay Shore, C. E. Soc., 10; Bridgewater, C. E. Soc., 10; Brooklyn, Central Ch., Aux., 60, Tompkins Ave. Ch., Aux., 100, Cradle Roll, 42.05, Park Ch., Aux., 9.25; Buffalo, First Ch., Aux., 50; Crown Point, Aux., 11; Deansboro, Dau. of Cov., 3.50; East Bloomfield, Aux., 26.50; Elmira, Aux., 20; Flatbush, Aux., 36; Honeoye, Jr. C. E. Soc., 1.75, S. S., 1.75; Java, C. E. Soc., 3; Niagara Falls, C. E. Soc., 24; Norwich, Aux., 5, O. C. & D. Asso., Annual, 8.51; Poughkeepsie, Aux., 50, Vassar College Ch. Asso., 248; Sloan, Y. L. Soc., 3; Tallman, Y. P. Soc., 3. Less expenses, 60,	666 31
Total,	748 81

LEGACY.

<i>Perry.</i> —Legacy Sarah C. Alton,	51 00
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PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch. (25 const. L. M. Mrs. Maria W. Richards), 141.96, M. Club, 175; N. J., Jersey City, First Ch., M. B., 10; Newark, First Ch., Aux., 5.56; Passaic, Jr. C. E. Soc., 1.65; Paterson, Prim. S. S., 53 cts.; Plainfield, Aux., 78.69; Pa., Philadelphia, Snyder Ave. Ch., Aux., 20,	433 39
Total,	433 39

INDIANA.		
Lowell.—Mrs. E. N. Morey,	3 80	
	Total,	3 80
ALABAMA.		
Marion.—Prim. Dept., S. S.,	1 00	
	Total,	1 00
FLORIDA.		
Tavares.—L. M. Soc., 5; Waldo, A Friend,	6 00	
1,	Total,	6 00
CANADA.		
Canada Cong. W. B. M.,	353 13	
	Total,	353 13
General Funds,	9,421 77	
Gifts for Special Objects,	267 80	
Variety Account,	50 93	
Legacy Account,	1,924 60	
	Total,	\$11,665 10

RECEIPTS FOR ADJUSTMENT FUND, OCTOBER 18, 1901, TO JUNE 18, 1902.

Maine.—Orland, Miss Emma Buck, 10, Miss Hannah T. Buck, 30,	40 00
New Hampshire.—Atkinson, Miss Page, 100; Nashua, Miss Kendall, 100; Exeter, Miss Gordan and others, 26.50; Mrs. E. S. Hall, 200; Keene, Mrs. Gardner C. Hill, 5; Lebanon, Mrs. W. S. Carter, 5; Lisbon, Miss Mary R. Cummings and Mrs. Newcomb, 50; Manchester, Mrs. Emma B. French, 100; Mrs. W. B. Mitchell, 15; Strafford County, Friends, Somersworth, Aux., 10; Dover, Aux., 10; Rochester, Aux., 10; Salmon Falls, Aux., 5, Mrs. D. W. Morgan, 1; West Lebanon, Mrs. C. H. Dana, 5,	642 50
Vermont.—Barton, Mrs. Sheaff, 33.25; Brattleboro, Mrs. H. Hadley, 5; Burlington, collected by Miss Torrey and Mrs. Perkins, 104; Hartford, Friends, through Mrs. Horace C. Pease, 50,	192 25
Massachusetts.—Andover, Friends, 100; Auburndale, through Mrs. Meaus, 5, Friends, 55; Bedford, 20; Boston, Mrs. Amos Barnes, 10, Miss Lucy M. Burr, 10, Mrs. Helen G. Coburn, 100, Collected by Mrs. Colby in Union Ch., 100, Friends, through Mrs. S. B. Capron (Mrs. Capron, 20, Mrs. A. S. Covell, 10, Mrs. H. D. Hyde, 25, Mrs. W. O. Blaney, 25, Miss M. E. Atkinson, 20, 100, Jennie B. Johnson, 10, Frances S. Johnson, 21, Mrs. O. F. Swift, 25, through Miss Child, 76, Mrs. Edwin Wright, 50, Mrs. Myron Winslow, 25; Brookline, Mrs. C. L. Goodell, 60, through Mrs. Hopkins, 110; Cambridge, Aux., First Ch., 25, Miss Bird, 25; Chicopee, Mrs. J. L. Pease, 100; Concord, Aux., 11.64; Dalton, Mrs. Zenas Crane, 100, Mrs. Y. Marshall Crane, 100, Mrs. J. B. Crane, 100, Miss Clara L. Crane, 25; Essex So. Branch, Friends, 51; Franklin, Mary Warfield Miss. Soc., 20; Harvard, Aux., 5; Hatchville, Mrs. Hatch, 4; Holbrook, A Friend, 10, Mrs. M. V. Thayer, 5, Mrs. Ellen M. Spear, 50, Mrs. E. N. Thayer, 25; Holyoke, through Miss Hubbard, 15; Hyde Park, Aux., Friends, 100; Ipswich, "Mrs. S. W. H.," 10; Jamaica Plain,	

Mrs. Samuel B. Capen, 100; Lancaster, Y. L. M. Soc., 3; Lincoln, Miss M. S. Rice, 1; Littleton, Aux., 5; Melrose, Aux., 1.50; Newton, Friend, 5, Mary E. Day, 25, Mrs. Nettie A. Gay, 25, Friends, through Mrs. C. H. Daniels, 75; Newtonville, Mrs. W. S. Slocum, 5; Norfolk and Pilgrim Branch, Friends, 30; Northbridge, Mrs. G. T. Fowler, 71; Randolph, Miss Abby W. Turner, 100; South Hadley, Mt. Holyoke College, Faculty, 25, Y. W. C. A. of Mt. Holyoke College, 25, Aux., 6.50; Springfield, Mrs. C. F. Hobart, 25, through Mrs. E. B. Rogers, 102, Mrs. G. L. R. Trask, 100; Stockbridge, Aux., 6; Suffolk Branch, Annual Meeting, 23.37; Townsend, Friends, 5; Ware, through Mrs. Geo. B. Cutler, 50; Williamsburg, Mrs. James, 50; Williamstown, Aux., 25, A Friend, 25; Whitinsville, Miss A. L. Whitin and Friends (add'l), 310; Wollaston, through Mrs. Lincoln (25 by Mrs. F. J. Perry), 75; Worcester Co. Branch, through Mrs. Mason, 20,

2,988 01

Rhode Island.—Mrs. Bartlett, 10, Mrs. Thurber, 2; Barrington, A Friend, 10; Central Falls, Aux., 10; Pawtucket, Friends in Cong. Ch., 100, Mrs. McGregor, 55, Miss E. M. Baker, 25; Providence, Helen H. Bacon, 100, Beneficent Ch., Friends, 110, Union Ch., Friends, 4, Mrs. S. S. Sprague, 100, Mrs. Slocum, 13, Mrs. Sarah Knight, 50, Mrs. Wilkinson, 190, Anna W. Rathburn, 25, Miss Lucy N. Lathrop, 150, Miss Helen S. Lathrop, 500,

1,454 00

Connecticut.—Eastern Conn. Branch, Friends, 291.10, Miss F. D. Leavens, 5; Glastonbury, Mrs. J. B. Williams and others, 20; Hartford, Mrs. B. R. Allen, 13, Mrs. Mary C. Shipman, 100, Mrs. Julia I. Converse, 25, Mrs. Mary R. Storrs, 10, Mrs. W. P. Williams, 11, Mrs. I. B. Davis, 2, Miss Virginia T. Wells, 2, Mrs. G. H. Woolley, 10, Miss Anna M. Hills, 5, A Friend, 1,000, Miss Jennie G. Loomis, 50, Ellen M. Case, 25, Mrs. C. H. Jewell, 20; New Britain, Friends, through Mrs. Eastman, 50; New Haven Branch, Friends, through Mrs. Burt, 97, Mrs. Wm. B. Danforth, 10, Friend, 25, through Miss Alice E. Bird, 45, through Miss Dagget, 15, Mrs. Geo. Farnam, 25, Friends, through Mrs. Browning, 75, Friends, through Mrs. Hazen, 94.50, Friends in Yale College Ch., Aux., 40, Friend, 5, Friend, 30, Estate of Mary Louisa Bradley, by Wm. L. Bradley, Exr., 100, Miss M. S. Dickerman, 100; New London, Miss Mary I. Lockwood, 100, through Miss Lockwood, 32, Friends in Second Cong. Ch., 100; Norwich, Mrs. Geo. D. Coit, 5; Norwich Town, Emily P. Wattles, 10; Prospect, Mrs. W. H. Phipps, 15; Windsor, Miss Olivia Pierson, 30; Windsor Locks, Mrs. J. R. Montgomery and others, 15, Mrs. Sydney R. Burnap, 5, Mrs. F. C. Horton, 5, Miss Haskell, 5, Miss Grace P. Coffin, 2,

2,624 60

New York.—Buffalo, Mrs. Frank Sibley, 10 00

Total, 7,951 36

Previously acknowledged in LIFE AND LIGHT, December, 1901,

29,008 40

Total, \$36,959 76



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TURKEY.

FROM MRS. BALDWIN, OF BROUSA.

My dear Mrs. Farnam: It sometimes seems to me that the very week when I have the strongest desire to write to you is filled to the brim with all sorts of unexpected things, for, though I have had you in mind several days, it is now Saturday when I am beginning my letter, and that too with but little hope of getting it off by to-day's mail. Friday afternoon is generally my freest afternoon, but yesterday I was obliged to go back to school to oversee the work of the older girls, who are taking their first lessons this year in cutting and fitting from an Armenian lady, who comes this one afternoon in the week, and when once I am there, numberless and nameless matters seem to demand attention, and the time slips away. Coming home, I found the boys' school committee assembled for a meeting in one room, and callers for myself waiting in another. Then by six o'clock my husband and I were on our way to school again, having promised to take dinner with our family in honor of the new preacher, whom they had also invited. It seems superfluous to add that the dinner was nicely served, and that we had a very pleasant social evening. Under Miss Mianzara's training the girls have become very efficient in setting and waiting on the table, as well as in preparing the food. They do all the housework this year, excepting the bi-weekly washing and

the monthly floor scrubbing. There is some kind of work for everyone, for the daily work for a family of nineteen means considerable. It is arranged to interfere as little as possible with regular recitations and study hour. Their health has, on the whole, been very good, considering the fact that influenza has been so prevalent in the city, but this is due in great measure to Miss Mianzara's motherly care and good nursing for apparently slight ailments.

When I wrote my last letter I was in great trouble, to which, I think, I did not allude, for I was hoping for a happy issue. Never in all the varied experiences of nearly thirty-five years in Turkey has such a thing happened. We had been missing some of the forks and spoons at school, besides various trifles, and for weeks all our efforts to find out how or by whom they were taken proved unavailing, until one day I was led to suspect one of the youngest boarders, and when I took her by herself to examine her a little, her look of surprise, and the question, "Who told you?" revealed at once her guilt. For hours I labored with her to induce her to tell where she had secreted them, but in vain, so that when night came I was obliged to bring her home with me, lest she might take them from their hiding place and throw them away. She was a child to whom I had been much drawn, and she had shown plainly that she loved me, so that I thought she would be easily influenced when once I had her alone. But I was mistaken, for she held out eight days, and no amount of prayer, persuasion, or punishment (such as I felt justified in giving when other means failed) led her to confess the truth—that is, the whole truth, for she did not deny taking them. Another such eight days and nights I hope never to have in my life. She could not sleep, so she would call me many times, "Come, just this once, and I will really tell." In an instant I was at her side, but she never told, though I waited and plead for the slightest hint. She sent us to many improbable places in attic, cellar, washhouse, and we never refused to search, though we were persuaded that she was not speaking the truth. I cannot tell the whole story; my heart was breaking with sorrow over her course, and though I prayed constantly for light, none came. We decided that we would take her into our own home and watch over and guide her till she came to repentance, but she did so many naughty things here when she was left alone for a few moments that we had to give up this plan. The pastor, and a few other good friends who saw her, left her with the conviction that she was really possessed with an evil spirit. Finally no other course seemed open but to send her home, though it was a two days' journey by wagon, and involved Mr. Baldwin's being away from home on our Christmas. The night before she left Miss Rebecca invited us and all the girls to spend the evening with

her, and H—— wished so much to go that I thought she would yield, but she did not, and so for the girls' sake I went with them while Mr. Baldwin stayed at home with our wayward, wandering child. There was no sleep for me that night, for long before light the wagon was to start, but you cannot imagine how hard it was for me to wake the child from her sleep (she slept well that night, for she had waited for me to come home and put her to bed), dress her warmly for the cold ride, give her a hot breakfast, and then send her away from me and from all good influences. Though she cried bitterly when the parting moment came, she showed no signs of relenting. They started on Saturday morning, reaching one of our out-stations that night, spent the Sabbath there, which gave Mr. Baldwin the opportunity of holding services of various kinds, and then on Monday continued the drive till they came to her village. Her parents were shocked and hardly wished to believe the story, though they admitted that she was a very naughty girl before she came to our school; and, moreover, her course in the school where they have since placed her has proved that she cannot be trusted. Is it not a sad story? Tears fill my eyes as I write, and when I hear the children sing the hymns she loved, or see something that belonged to her, it seems as if she were dead. Her place Sunday evenings was always in a little chair by my side, for there she would be good and happy. We never talk about her now except to our Heavenly Father, who we trust will one day turn her heart to himself. I shall never cease to pray for her; it is all I can do now.

On Christmas Eve I took my family, including Miss Holt and Miss Demetra, to the orphanage to help them enjoy the beautifully decorated and lighted tree which Mlle. Reineck had trimmed for the orphans. While the candles were burning the singing and other pleasant exercises were going on, till the girls had permission to open the packages on their desks and find their presents.

Fraulein had prepared an illuminated text in French for each of them before she went away; Mlle. Reineck gave a photograph of the school building to each one; Mlle. Richard had sent a note to each, inclosing her own photograph, from Nuremburg; a gentleman present had brought with him a package of handkerchiefs, and I had sent candy, so it was a goodly sight to see so many happy children together. On their own Christmas Eve they all had quite valuable presents from friends of the institution in Switzerland and Germany, besides cards from a friend in Smyrna and some from myself.

Christmas itself was a dreary day, so far as weather was concerned, and for once I had to forego the pleasure of entertaining friends, as Mr. Baldwin was not here. I found several letters and other remembrances on my plate

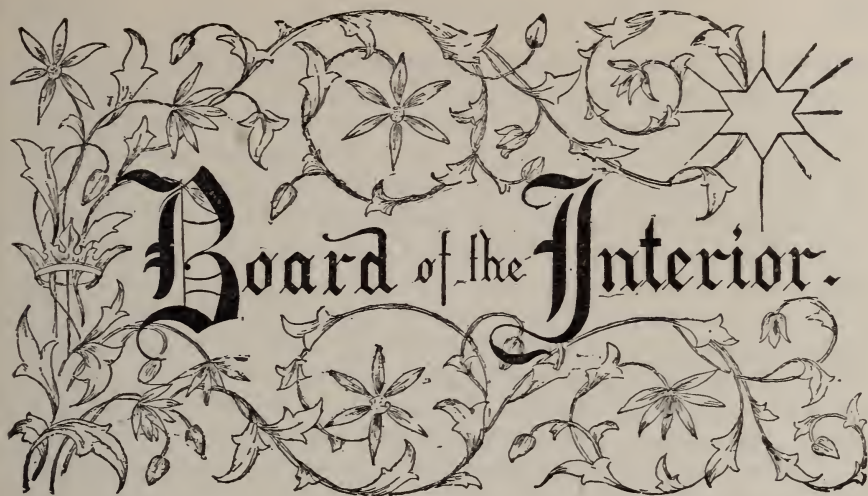
when I came down to breakfast to cheer and comfort me, and then, as Miss Holt had spent the night with Mlle. Reineck, I drove again to Kaya Bashi, took lunch with them, and we came back together to take dinner with the girls, who, of course, had a holiday.

The next morning, while still dark, Miss Mianzara, Miss Marian and I were driving to the railroad station to say our last good-bys to Miss Rebecca. Many others had come to see her off, while her brother and his family accompanied her as far as Modania. Miss Rebecca bore up bravely, but to me it was hard indeed to see her whirl away out of sight. That evening I welcomed my husband back, and with him a new boarder in H.'s place. She had been intending to come for some time, but the roads were so bad that the mother was waiting for a suitable opportunity to send her. She is a bright child, quick to learn and ready to obey, and, so far, she has given us no trouble whatever.

School went on from day to day as usual, excepting that on our New Year's day I omitted my classes so as to be at home for callers; about forty came, but even this number kept me quite busy. The French consul with his wife (a former pupil in Kaya Bashi), and the English consul, accompanied by his sister, made their formal calls the following afternoon. By this time I began to feel that I could not wait longer for the promised box from Boston, and must begin on Christmas preparations for school. I decided, too, rather suddenly, that if Mlle. Reineck was willing to lend all her pretty decorations, I would give the children the pleasure of seeing a lighted tree, whether they had presents or not. Very easily a beautiful and shapely tree was procured and kept in our garden. Then I opened boxes and drawers, and brought out all the available stock of things left from last year, besides the Santa Ana and Ontario packages, which had come so nicely by mail, and there was enough for quite a nice beginning. Counting up how many there were to provide for, the number actually on the roll was forty-nine in the main school and thirty-four in the kindergarten, besides teachers and others connected with the school.

New Year's (O. S.) afternoon I spent with the girls, and Christmas Eve (O. S.) we took dinner with them. Christmas came on Sunday and we had a crowded church, for besides the usual congregation both orphanages were present. Our young folks had given much time to preparing hymns for the occasion and each orphanage sang once, so we expressed our Christmas joy in four languages—Turkish, Armenian, English and French. The new preacher who has recently come to assist the pastor (whose time is so largely devoted to the Orphanage) preaches very forcibly, and is attracting many hearers from the Gregorian church.

(To be continued).



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FROM LETTER OF MRS. CLARA PENDLETON BROWN,
CEYLON.

I REALLY think that the most interesting movement among our women and girls during the past year is the organization of a number of Christian Endeavor Societies. When Miss Leitch was here she organized a society in the Oodooville Girls' Boarding School. That was in 1885, and it is said to be the oldest C. E. in all Asia. Secretary Hatch said that as far as he knew it was the first organization in Asia. But others were not organized here until this past year. There are now five societies for young women (including two in boarding schools), four Junior societies, and two Senior societies for older women.

The Y. M. C. A. is widely established throughout the mission, and owing partly to that and partly to social customs here, it comes about that the C. E. Societies are made up of girls and women, except the Juniors, which, of course, take boys and girls. We had a C. E. Rally last August, at which the hundred delegates were all girls; this was before the Senior societies had or-

ganized, and where the different sessions were all presided over by young women. Secretary Hatch was here and gave two talks, but otherwise it was strictly a girls' programme. The best part of it was the model prayer-meeting at the close, in which every one of the delegates took part within the hour. The whole meeting was to these Tamil girls something of the same inspiration that the Volunteer Conventions are to us at home, or that the C. E. Conventions were eight or ten years ago, before they became so large.

The three missions at work in Jaffna, the English Church Mission, English Wesleyans, and our own, have agreed upon a plan for united evangelistic effort this summer, holding protracted meetings all over the peninsula. Some of us feel that a harvest is almost ready to be gathered, especially in some villages where the heathen people listen so gladly to Christian teaching, and where many say they believe our teaching, but cannot change their religion until their relatives come too. These people are so bound together by their ties of kindred and customs that it is as hard to convert one singly as to cut down one single tree in the jungle that is all tangled up with a lot of vines running from tree to tree. I often think our work may be like the cutting down of the virgin jungle, when the men cut half way through all the stems, and then with a tremendous push on one big tree on the cut side, the whole mass of trees and vines comes down together. The Bible women's work in the villages has been going on for many years. The heathen children in our village schools learn something of the Bible; the educated natives, many of them, are losing faith in their own religion, and the church is making its influence felt more or less in the community. We hope that the time is very near when whole families and communities will turn away from idolatry, and come together to embrace Christianity.

LETTER FROM MISS JEAN H. BROWN.

Miss Jean H. Brown writes of the needs of her mission field:—

FOOCHOW, CHINA, Feb. 26, 1902.

DR. WOODHULL and I have just returned from our delightful trip to Shao-wu. It was a great pleasure to see the work of that field, and to hear the enthusiastic planning of the missionaries for its development. They have a beautiful and most promising work there, and they may well be enthusiastic.

We were greatly impressed with the vastness of the territory which has been left solely to our mission to evangelize, and the great and pressing need of more missionaries to carry on the work. The natural conditions are so

fine, and the people seem very willing and ready to be taught. There are surely splendid possibilities in that field, superior in many ways to any other work of our mission. I feel that this must one day be the crown piece to our efforts in this province.

We were much pleased with the premises which have been bought for the hospital and girls' school. We feel they have been very wise in securing so large a plot of ground while it is available. We trust it may not be long before other new workers shall be sent there. Two more married men and two new single ladies for woman's work ought to be on the field before long.

Besides these recruits they need a trained kindergartner. The difference in the dialects makes it almost impossible to train girls from that field here in Foochow. There are fine opportunities for kindergarten work. If missionary Boards could only realize what power lies within the kindergarten to redeem these heathen nations, they would push that above every other work. Missionaries are coming more and more to see that the kindergarten is fundamental to our missionary work; that it is important because it saves the little children before the enemy gets his power over them. We are simply building at the wrong end of the pyramid when we put our greatest effort upon the adults to the sacrifice of the children.

LETTER FROM MISS CHARLOTTE D. SPENCER.

Miss Charlotte D. Spencer writes:—

HADJIN, TURKEY, March 28, 1902.

WE had a most solemn meeting at Endeavor this morning, with spirit of humble confession of sin and resolves for more of the Christ life. At the close the time seemed too short for all who would take part. The leader called for a rising expression on the part of all who wished to confess sin, who felt dissatisfaction with past life, and desired Mrs. Coffing to pray for them. The expression was so general that the leader suggested that we ask Mrs. Coffing and Miss Bates for permission to spend the last school period of the afternoon in a prayer meeting, which permission was granted. Later we learned that the Junior Endeavor had had a similarly earnest meeting, and were ready to join us at the close of the sewing period.

I failed to hear the first verse given by the leader, but the second was from John, "He that saith he is without sin deceiveth himself," and she called for confession and repentance. There was instant response and without the loss of a moment, often several being on their feet at a time. Confession, contrition, and requests for prayer followed. Many of them confessed especial faults, and called upon the teacher they had grieved to lead in prayer for

them. There must have been over thirty such confessions, for after every three or four a teacher was called upon to pray for those especial cases, and there were eight such prayers. Most of these were on the part of those who we hope are Christians, or on the way, but some were from those who have hitherto seemed untouched. In the city are also signs of the Spirit working. A week ago last Sunday (March 23d) a noon prayer meeting was held at the Second Church, and the feeling then manifested seemed to demand special meetings throughout the week, which have been continued. Last Sabbath after sermon a prayer meeting was held, and again at the young men's service in the evening an especially earnest meeting was held. There is a general spirit of confession of sin and reconsecration among Christians, and several hopeful conversions. Quite a number of Gregorian young men have been steady in attendance, and some of them the preacher says seem near the kingdom. May all this be but the drops before an abundant rain of blessing.

LETTER FROM MISS FRANCES K. BEMENT.

Miss Frances K. Bement writes of her work:—

SHAO-WU, CHINA, March 11, 1902.

WE want to thank you for sending us the calendars. I hardly know how to do without them, we enjoy them so much. I looked them all through the day they came to see what day the Shao-wu girls' school came, and was a little disappointed not to find it. Perhaps, though, since it is not given a day, you mean to remember it every day. I hope that is the case. We surely need it.

Well, now after three very pleasant weeks in the girls' school dining room we are moving again; this time into a wood shed seven by ten feet and a Chinese bedroom ten by ten feet,—one for our living room, the other for sister's dispensary. We had hoped that the dispensary which sister is building would be nearly finished, but it will be several months yet, and the medical work will have a little more room.

When it was suggested to me that we continue to live in the little building we are now moving out of, and not have any boarding school this term, I could not give my consent. The girls have waited so long, and the building was built for them, and so school opens to-morrow.

Owing to our moving into the city, I opened three new day schools which we did not have last year. They are near, so that I can visit them often, and the teachers are starting out very earnestly. Already there are nearly eighty pupils in the three schools, and more are coming. These eighty

children, as well as those in the day schools in the villages, have all begun to attend the services on Sunday, and report what they can of the sermons Monday morning. We are planning to give prizes to those who make the most improvement in reporting these sermons. I hope it may be the means of teaching them, as well as some older ones, to listen.

March 17th.

School has opened nicely. All of the pupils of last term came back, with several new ones. We have a fine class of thirteen bright girls taking advanced geography, three classes in Mateer's Mandarin Arithmetic, one class in physiology, universal history, one in Old Testament history, besides a number of classes for the smaller pupils. Once a week they have lessons in sewing. The younger ones are taught to seam, embroider, and make buttons—Chinese fashion—out of cloth; the older ones make trousers, upper garments (coats), and shoes; and still older ones learn to cut, to crochet, and to knit. The Chinese seem anxious to learn to crochet and knit. Occasionally the girls make some clothes for some very poor children. This week they have been making some for a little boy whose mother has been ill for four months.

I trust you will often remember us at the "North Gate": the school, that it may be a light; the three hundred who come to services Sundays, that they may hear and believe.

MISS ANNETTE PALMER'S JOURNAL.

JOHNSON'S ISLAND, Sept. 17, 1900.

DEAR FRIENDS AT HOME: It is three weeks yesterday since we left San Francisco, and a week to-morrow night since we left Honolulu. This is a bird island,—that is, it is just a pile of sand with myriads of birds living on it.

Captain Hitchfield has stopped here to see what the island is like. He and Mr. Gray and the engineer, Mr. Harding, have gone ashore. Edith was very anxious to go, but her father was not willing, as it is very hot and there is not a bit of shade when the island is reached. I have not told you yet who are on board the *Queen of the Isles*. Captain Hitchfield is an Englishman of good family and good education. His little girl, six and a half years old, is with him. The engineer, Mr. Harding, is an American. He is a young man, who is going to the Islands for the first time. He is fond of music, and is a good violinist, and is pleasant. The crew, six men, are

all Marshall Islanders, the cook is a Chinaman, and there is a Ngatik woman named Emily on board. Then for passengers there are a Ruk couple, Killian and Lillian, who went to Sydney with Beulah Logan, and are now returning home; the crew of the Morning Star, four Kusaians also going home from Honolulu, and in the cabin, Mr. and Mrs. Gray, Miss Foss, and myself. So, as you see, there are twenty-one of us on board this little schooner. There is no place where one can walk back and forth as there was on the Morning Star, but there is a good place to put our steamer chairs aft, near the wheel.

We were fifteen days in reaching Honolulu, and had six or seven hours on shore there. The captain entered the harbor at night, and we supposed that we could go on shore early the next morning, but we found that there were new regulations since the islands were annexed. Since the Queen is a British vessel, we could not go on shore nor could our friends come on board until the captain had been on shore and had gotten his papers. It was almost noon, therefore, when we were finally free to go. Dr. Bingham, Mr. Hall, Mr. Emerson, Mrs. Kincaid, Miss Talcott (of Japan), and a few other friends came to see us while we were still on board. We could talk with them, and even shake hands with them, as they stood on the wharf and we stood on the deck of our little vessel.

When we were at last free to go Miss Talcott took us up to Dr. Kincaid's, where we had a very delightful lunch, and after lunch a few of the Honolulu friends came to call on us. A great many people are away from Honolulu now.

AT SEA NEAR ARNO, Sept. 30, 1900.

It is five weeks to-day since we left San Francisco, and we expect to reach Jaluit to-morrow. There does not seem to be much to write about the voyage. There have been thirty-five days of a greater or less degree of seasickness and of increasing heat. The first few days out from San Francisco the winds were very strong, and we all kept to our berths and did not care very much what happened. After these first few days, however, we began to crawl out one by one, a woe-begone looking lot, and to take our places at the table and get up on deck in the evenings. The vessel is small and hot, and we all feel the lack of exercise a little.

KITI, PONAPE, Nov. 2, 1900.

We reached Ponape on the twenty-seventh day of September, and were very kindly entertained by the governor for two days, and on Saturday we came around to Kiti with Nanpei. Nanpei has built himself a small house just outside of the colony, and is living there at present, to be under the doctor's care for a very obstinate trouble contracted in prison. He stayed around here getting us settled in his house a little more than a week. We are very comfortable here. The house has four rooms, a good veranda on two sides, a roomy attic, and an outside kitchen. We are all four keeping house together just now, but Mr. and Mrs. Gray are going to Oua soon to live, and to oversee the work of clearing up the mission land and getting it ready for building.

We were at Jaluit six days and at Kusaie a week on the way here. I found it a little hard there to realize I had not reached my journey's end. It all seemed so homelike and natural, and it was so pleasant to meet all the old friends there, teachers, scholars, and Kusaians, and to be "Mother Palmer" again.

There are over fifty scholars in the school now, and they seem to be very good girls. Some of the older scholars have developed wonderfully, and the new girls seem very promising. They are very much crowded, however, and need more room very badly.

December 3, 1900.

I thought that I should have a nice time for writing, but I am not sure that I can write at all, as quite a crowd has just collected around the first telephone in Ponape, which Nanpei has had put in what is at present our sitting room. It is the first time that these people have had a chance to try it, and some are afraid. Juboa is instructing first one and then another how to greet the one at the other end of the line, listen for his answer, and then say good-by and give place to another. It is very amusing, but does not agree with writing.

January 1, 1901.

We, Miss Foss and I, have just returned from our first trip around the island. We started last Thursday, in the afternoon, and hoped to reach Tumun, our first stopping place, before dark. We failed of it, however, and were obliged to spend the night at the house of a chief. We were given a new sleeping mat in a room by ourselves, and were made very comfortable, and in the morning found that the tide was right and we could go on to Tumun. The ride in the early morning was very pleasant.

Old Ruins.—We went through one of the numerous channels and among the ruins. I had never known before that they were so extensive. The ruins were great walls built of basaltic prisms. Even now, that so many of the stones have fallen from their places, the walls are still very high in some places. No one knows who built them or when. There is one tradition, which seems to be the one most likely to be true, of a great king who ruled over all of the island, and had these stones brought from the other side of the island and these walls built, to show his power. It is true that the stones were brought from the other side of the island.

Joseph and Betty, the teacher and his wife at Tumun, are old friends, and were very glad to see us. Betty is not very strong, and has nearly lost the use of her right arm. Miss Foss had a meeting with the women at Tumun, and after the women's meeting Joseph called the school together, and they recited the second chapter of Matthew very nicely, and their Christmas presents were given to them. After the exercises were over we ate lunch, and then went on to Oua. We reached Oua at dusk on Friday, and stayed over Sunday.

Mr. and Mrs. Gray are living in rooms that are partitioned off in the back of the church. The church is new; in fact, it was only a floor and a roof. Mr. Gray helped them to lay the floor, and it took all of the boards which we had brought down from the United States, so the partitions and

slides had to be made of native material, and the work was not very well done, and at first the rain beat in very badly every time there was a heavy storm. It is better now, however, and Mrs. Gray has made it look very homelike and cozy. Their front room, which is Mr. Gray's study, has partitions which can be taken down or rolled up on Sundays to make the audience room larger. The teacher and his wife here are also old friends. Their only daughter was in the girls' school. She died about a year ago, leaving a baby boy to their care.

Christmas at Kiti.—On Christmas we had a tree in the church at Kiti. The children recited a part of the second chapter of Luke and sang several hymns, two of them being new Christmas hymns which Miss Foss and I had translated and she had taught the school. Mr. Gray offered prayer, and spoke a few words about the meaning of Christmas. Nanpei and William, a teacher from the other side of the island, also spoke briefly; the people who had come with Mr. and Mrs. Gray sang, and then the presents were distributed. There was something for everyone in the Kiti school, and everyone seemed pleased, but the happiest of all were the little girls who got dolls. There were not very many, and so we could only give them to the smallest girls. Things were marked and put on the tree for the school children only, but there were enough pretty cards and pictures so that everyone who came could have something to carry home. The church was lighted with all of our lamps and lanterns, candles, and a row of cocoanut shells filled with cocoanut oil, with a bit of wick in each. It would not have seemed much of an illumination to you, who are used to electric lights, but the people wondered at it very much, and some said that the church was as light as day.

April 27, 1901.

We had a very pleasant visit from Mr. Price and Moses the last of March. They were here over Sunday, and Mr. Gray came around with them from Oua. This is Moses' old home, and he has many friends here.

WOMAN'S BOARD OF THE INTERIOR.

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RECEIPTS FROM MAY 10 TO JUNE 10, 1902.

COLORADO	542 81	NORTH CAROLINA	30 00
ILLINOIS	1,104 29	MISCELLANEOUS	255 57
INDIANA	203 33		
IOWA	524 74	Receipts for the month	5,175 45
KANSAS	80 25	Previously acknowledged	32,178 73
MICHIGAN	554 77		
MINNESOTA	125 41	Total since October, 1901	\$37,354 18
MISSOURI	110 10		
NEBRASKA	126 59		
NORTH DAKOTA	59 01		
OHIO	333 15		
SOUTH DAKOTA	63 15		
WISCONSIN	365 28		
WYOMING	10 00		
CONNECTICUT	510 00		
GEORGIA	2 00		
MASSACHUSETTS	175 00		
		CENTURY FUND.	
		Received this month	52 40
		Already reported	802 53
		Total since October, 1901	\$854 93

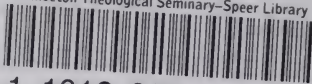
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